The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE CHILD LABOR ISSUE

AS THE struggle for and against the proposed Child Labor Amendment proceeds in the various state legislatures, the momentous nature of the issue becomes more evident. It is unfortunate that the discussion should coincide with the agitation provoked by the Supreme Court issue, for it is difficult if not impossible to give either question the full consideration it ought to have when public attention is so divided. It is true that both subjects are intimately connected, because both are part of the basic transformation of our social and economic system that is struggling for realization, but if we could proceed to deal with one or the other subject separately, the national interests would be better served. We realize that this is merely wishful thinking, for the political realities of our situation compel us to wrestle with nearly all our difficulties simultaneously.

The effort to do away with the national disgrace of child labor, the grossest instance of social injustice that can possibly be cited, has gone on for many years. The proponents of the Child Labor Amendment seek to end it absolutely. The amendment has obtained ratification by twenty-six states, and ratification by twelve more states would clinch its adoption. Then there would follow enabling legislation, setting up federal standards regulating the labor of all "persons" under eighteen years of age, to which the legislation of the separate states would have to conform.

It is this broad grant of powers to the federal government which creates the issue. Because of the thoroughly justifiable apprehensions created by that issue, the united influence of all the eight Catholic bishops of New York was turned against the proposed Child Labor Amendment at the recent hearings in Albany. Bishop Gibbons, of that city, personally appeared to speak against the measure, on behalf of the entire hierarchy of the state. On the other hand, a statement by a "Cath-

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olic Citizens' Committee for Ratification," signed by a long list of Catholic educators, social workers, and professional men and women, headed by Monsignor John A. Ryan, D.D., was read, and a labor union spokesman, H. D. O'Connell, of the Rochester Trades and Labor Council, also spoke as a Catholic, in favor of ratification. Similar division of opinion among representative Catholics appeared during the hearings in the Massachusetts Legislature, where a spokesman for Cardinal O'Connell opposed ratification, and individual Catholics favored it.

Under such circumstances, it should be understood most clearly that the highest and most responsible leaders of the Catholic Church, the bishops, are motivated in their opposition, as Bishop Gibbons stated their case, by their solicitude for the welfare of children, and the rights of parents, and their concern for the just demands of labor. "We are the brethren as well as the disciples of those great Pontiffs, notably Pope Pius XI, now reigning, whose utterances on this topic constitute the Magna Carta of the workingman, and lay down the immutable laws of Divine Justice that should control the operations of business and the mutual relations of employer and employee. We sympathize with their every legitimate contention. We would defend their lawful rights with our lives, but we cannot subscribe to measures or endorse policies that, while aiming to eradicate certain economic evils, would open the door to possible evils of far greater magnitude. . . . Give us a measure which, while aiming to reform social evils and correct economic injustices, does not by its broadness and excessive power lead to far greater evils, and we will be for it to a man. But this proposal we must condemn."

Cardinal Hayes stated the primary point of the objection raised by all the bishops, namely, that "authority over the lives of children rests in their parents—and then if further protection is required, it should be enacted and enforced by agencies of government in close touch with local conditions. The surrender of these broad powers over the lives of children to a remote agency at Washington, would contravene the principles of our form of government and seriously endanger the rights of parents." That the moral principles underlying the opposition of the Catholic bishops to the amendment are upheld by many who are not Catholics has become evident during the course of the controversy, in all parts of the country, and Bishop Gibbons quoted from Bishop Candler, of the Methodist Episcopal Church: "This 'Child Labor' Amendment tends to discredit and dethrone parents and subvert family government, substituting for parenthood a paternalistic government at Washington and empowering the Federal Congress to stand in *loco parentis* to all the children of the country under eighteen years of age. This is nothing less than a monstrous proposal."

The supporters of the amendment take the position that there would be no real danger of the Federal Congress abusing the practically unlimited power "to limit, regulate, and prohibit the labor of persons under eighteen years," which the amendment would grant, by passing laws that would interfere with the legitimate rights of parents, or would seize control over education out of the hands of parents and the separate states. Such fears are dismissed all too flippantly by many proponents of ratification. One speaker at Albany, Mr. George Meany, president of the State Federation of Labor, declared them to be "mere bugaboos." But the bishops are not the only people who distrust giving a blank commission to the federal government to be filled in at its own pleasure. "Congress is quite given to exercising all the power it enjoys," said Thomas R. Marshall, who presided over the Senate for eight years. "It is simply undeniable," commented Bishop Gibbons, "that this amendment would give such tremendous power to Congress. Whether it will be used with restraint and benefit, or with ruthlessness and for destruction, no living man can tell. . . . The issue here, and the sole pertinent issue, is not what Congress may do; only God knows that; but what Congress can do; and everyone knows that who is capable of reading the text of the amendment. In a matter of such supreme importance and such far-reaching consequences, to use an expressive American phrase, 'We will take no chances.' "

It will be well for the nation to pay serious attention to such weighty counsel before it is irrevocably committed to the Child Labor Amendment in its present dangerous form.

Week by Week

The Trend of Events

UNQUESTIONABLY the most noticeable result of Mr. Roosevelt's agitation for an amenable Supreme Court has been a division of the American people on other than party lines. That stubborn resisters of any and all political change are opposed to the project is, of course, self-evident; but there are many in public and private life who differ from the President on this issue though they voted for him without hesitation. Regardless of the merits of the case, this independence is far more valuable to the nation than any reform, any crusade, could be. It merits encouragement and fostering. The rubber-stamp citizen who takes suggestions from a "leader" as a patient swallows pills on a doctor's orders is the only ultimate underminer of republican institutions. He is forever in a passion of

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obedience, as if the science of government were a religion. So proud is he of the circumstance that his side has at last come to bat that he cheers when his own heroes strike out. Whatever else the authors of the Constitution intended, they certainly did not want that kind of citizen and that kind of state. Accordingly one hopes that the President will not win on the Court issue merely by arguing with Senators or bringing "pressure" to bear upon them. If he cannot convince a great majority of the people that his plan will benefit the country without imperiling fundamental liberties, he ought to retreat from his position. The issue at stake is too important to be settled by a couple of senatorial ballots. To date, one cannot well feel that the case for immediate alteration of the Court and against definite, pertinent amendments extending the powers of the federal government to realms where the authority of the several states no longer suffices, has been proved.

The Spanish Horror

ADEQUATE, impartial and revealing accounts of what has actually happened in Spain are virtually impossible to get. On no major issue of recent history has there been such a dearth of news that matters, or interpretation that balances all the facts. Catholics have been embarrassed by the circumstance that one compact group of their fellows are supporting General Franco, while another group is violently antagonistic. Friends of the great, tragic country are bewildered at the lack of any clear proof that victory for one side or another is likely to mean genuine progress. All one really knows is this: apparently the Fascist countries are finding the venture too costly, and are retreating with as much grace as possible. Mussolini apparently feels that any major threat to Italy has been successfully warded off. If, then, the belligerents are actually to settle down without further help from outside, certain things become for the first time relatively predictable. The Rightist forces can in all likelihood conquer or starve out Madrid. Possession of the city would give them control of all Spain excepting the eastern and the northwest provinces. But it would not enable them to carry on the war. Accordingly the country may be divided into three parts, some kind of peace between which will have to be arranged. When and how this will come about are difficult to foresee. Perhaps there will be actual separation, according to the model of Portugal. This seems quite probable, since nationalist revolution has steadily accompanied social revolt. Or perhaps some statesman of genius will bring about a federation of states, with a central authority somewhat akin to the British crown. If, however, economic and religious differences continue to be as radical as they are now, there will be only a temporary peace. At any rate, it is for some such tragic stalemate that this great people has brought all the sacrifices of a long and bloody civil war.

Mr. Rockefeller and Christianity

MANY listened with sympathy and appreciation to Mr. John D. Rockefeller, jr., stressing the need for a greater measure of union between churches representative of Protestantism in the country. It was a tactful speech. It did not assume that religious bodies can be welded together in accordance with the laws of some kind of engineering; and it reckoned with the eternal fact that the force of the spirit of God is not a controllable human energy. The Catholic can only sincerely desire the deepening and strengthening of the Protestant life. Yes, he would prefer a recrudescence even of the violent anti-Romanism of yore to the defeatism and the surrender to naturalism which are so widely characteristic of the present. His theologians know from experience that the Protestant is not merely an antithesis, but an exemplar of goodness and spiritual insight. Eventual church reunion, with the rock of Peter as the center to which all are bound, is of course the object of his daily petition. But he knows that every departure from Protestant tradition postpones the coming of the one fold. Therefore the Catholic regards it as an excellent portent that men of experience and wisdom should, as Mr. Rockefeller has just done, dedicate themselves eagerly to the task of increasing the importance and the appeal of church life. He cannot see how order is to be brought out of the existing chaos. The problem of a doctrinal minimum is so great that it may bewilder and appall him. Yet he realizes that the historical process which led to disintegration into many sects may have been halted, and that the hour for a turn in the other direction may have struck.

Alien Talent

THE DICKSTEIN bill currently before the House Immigration Committee reflects the nationalistic emotion and self interest which one often fears is dangerously powerful in this country just under the surface. It always threatens to become a parochial exclusiveness and heedless selfishness; not patriotism. It is closely related to the ubiquitous tendency to restrict the home-town job to the home-town boy: a tendency which attacks efficiency, broad vision and mutuality of opportunity and accomplishment to a remarkable extent even among the most pitiful divisions of this country. The Dickstein bill would "protect the artistic and earning opportunities in the United States for American actors, vocal musicians, operatic singers, solo dancers, solo instrumentalists and orchestral conductors . . ." and would have artists entering

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the country prove to the Secretary of Labor that "an artist having qualifications similar to those of the alien seeking admission under this section cannot be found in the United States among unemployed citizens or lawful permanent resident aliens." Testimony favoring the bill shows that there exists a certain amount of careless wholesale hiring of foreign entertainers of various sorts on short contracts, and this is a burden on American industry from the viewpoint of those who unreservedly advocate protective tariffs as naturally proper; but from a more general point of view the bill as a whole sounds unfortunately bad. Walter Damrosch and many others, in their protests before the Committee, pointed out clearly the benefits the country has received from welcoming foreign artists in the past. It is too easy to imagine the artistic and intellectual blight that would follow a prohibition on world talent and genius. The fostering of native inspiration is one (however ticklish) thing; the suppression of alien inspiration is quite another—and not a complementary or supplementary or desirable—thing.

RESPONDING to a mild criticism of his remarks on the subject of trusteeism, the editor of the Hartford *Transcript* indulges a gift for ineffable witticisms with which we cannot compete. We notice, however, his disclaimer of assistance given to the Kuklux Klan. If he had been less specific on this point we should probably have gone along all our lives thinking that the heaviest contributions to that happily defunct organization had come from his office. But, while registering gratitude for the information thus unexpectedly acquired, we confess to finding our intellectual thirst unslaked in other respects. Was the solution found years ago for lay participation in the financial management of the parish the best of all possible solutions? The question is not asked from the layman's point of view. After all, most of his time is spent working hard enough as it is, and there are probably not ten of him in the whole country who would not try to wriggle out of the job if it were offered them. But is the young pastor of today really being given a chance to offer his people the best that is in him when his relations with them boil down to two-thirds financial management and one-third pastor of the flock? Is it wise to saddle a business proposition often too heavy and complex for two men to carry upon a person ordained for other tasks? We shall be quite candid and declare that our personal experience does not establish an affirmative conclusion. More than one priest we have known during a lifetime has been embittered and unnerved by the experience. As for the laity—well, God help them. The next issue of this periodical will be a graphic reminder of the extent to which they are currently trained to share in the work of the Church. All of the major articles are by clergymen, simply and solely because there were no articles by laymen on hand.

The Lowly Layman

ANYONE who doubts that mankind is the sport of fashion, mental as well as material, has only to read of the contagion of strikes sweeping the country. The description of "sit-down" is invariably accorded them in the press—doubtless because it is now a key-word in news-writing rather than because it designates the nature of all of them accurately. All illustrate the phenomenon of the wave spreading outward indefinitely from a deep central commotion. The most successful strike to date seems to have been that of Neponset, Illinois, school children in a drugstore of that city, for either free candy or chewing gum. Just what they were striking from, so far as the druggist was concerned, was not made clear; but as a bystander came forward with $5 to satisfy them, on the somewhat irrelevant grounds that he himself had "once been a kid in Neponset," their particular objective must be marked down as "attained, 100 percent." Least successful, on the other hand, was the strike at the Lincoln School, in this city, against a German examination. The action of the teacher involved—it is recorded that he gave the examination the day following the "sit-down"—was pleasingly at variance with the technique of recognizing youthful initiative in all things imputed to progressive schools in the general Lincoln category.

Strikes and Strikers

THE MOST admirable of the strikes was unquestionably that of Mr. Walter L. Fry, president of the Products Company in Detroit which bears his name. Confronted by "sitters-down" in his own plant, he himself encamped on the premises, resolved to outsit them, protect his property, and bring the matter in dispute to peaceful aribtration. Whatever one's abstract labor sympathies, many stout hearts will beat for Mr. Fry throughout the country. To make an end, by all odds the most picturesque strike was that of Mrs. Holland, neighbor of John L. Lewis, who refused to open her house to the annual tour of visitors conducted for a local charity in Alexandria, Virginia, unless the house rented by Mr. Lewis (original home of Dr. Brown, physician general of the Continental Army) was taken off the list. The lady explained: "I sincerely feel that Mr. Lewis is inconsistent when he believes in invasion of property rights on the one hand, and drives a big car and has a historic home full of antiques on the other. I . . . will not have my name associated with his . . . and I will not show my house if he opens his." Mrs. Holland has logic on her side, undoubtedly.

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THE MAN WITH A PLOW

By L. G. LIGUTTI

Father Ligutti continues a discussion which has been stressed in these columns from time to time. He believes that tenancy is one of the major characteristics of the existing rural situation. To remedy it means striking at the causes which have produced it. There is no single cure-all, and no government palliative which can supplant a decent measure of self-help, to be sought especially in a cooperative use of credit and cooperative marketing. Liberty and security, he adds, must be earned.—The Editors.

BOTH party platforms, both presidential candidates before the general election of 1936, and the President in his address to Congress voiced the desire of remedying the evil of tenancy now so rapidly increasing in the United States. The Catholic Rural Life Conference has been pleading for years the cause of checking tenancy and advancing proprietorship of land. The Agrarian-Distributist group has launched a new periodical, sponsored books, symposiums and conferences, all to the same end. Lately a Tenancy Commission was appointed by the President and regional meetings have been held.

It is a foregone conclusion that something ought to be done about tenancy. Ownership of productive property is an innate desire of human beings. Pope Leo XIII said in 1891:

> Men always work harder and more readily when they work on that which belongs to them. Nay, they learn to love the very soil that yields in response to the labor of their hands, not only food to eat but an abundance of good things for themselves and those who are dear to them.

The soil itself suffers from exploitive tenancy. Iowa has an area of 35,935,080 acres of which 34,000,000 are under cultivation. Sixty-two percent of Iowa is in the hands of tenants, i.e., 22,279,129 acres. Iowa agricultural economists figure that by the terms of their leases about 70 percent of the soil of the rented area is being exploited. That means 15,595,390 acres of God's choicest gift to mankind are being ruthlessly exhausted. Dr. Laughlin, of the University of Chicago, wrote in 1887:

> Give a man secure possession of a bleak rock and he will turn it into a garden; give him a nine-year lease of a garden and he will turn it into a desert. The magic of property turns sand to gold.

The continued migration of a propertyless proletariat leaves its mark upon the physical, the economic and the social complexion of any community: the countryside is less beautiful, the dwellings become wretched hovels, the business of the trading center becomes unstable, churches and schools suffer. Therefore the main question has arisen: what can be done about tenancy? Both the general regional meetings of the Tenancy Commission brought forth the following proposals:

1. Widespread credit facilities to permit land purchase by tenants.
2. Revision of the system of leasehold to promote landlord-tenant relationship.
3. Broader conceptions to stabilize rural civilization and give to farmers advantages of city life, and none of its disadvantages.
4. Land purchase by the government, particularly in the south, for the purpose of creating large communities of share-croppers and other tenants working upon a communal basis.

It is quite interesting to note that all the proposals are predicated upon the existence of economic causes: a supposed lack of credit facilities, improper lease terms, lack of city advantages, inefficiency of farming methods.

The Secretary of Agriculture gave forth some interesting figures as to the feasibility of possible governmental aid in solving the problem:

> Families of tenant farmers include 12,500,000 persons. Assuming that an average of $4,000 would be required to set up a tenant as an independent farmer, more than $160,000,000 would be needed just to check the increase for one year. Similar provision for all present tenant farmers would require $50,000,000 annually for 230 years.

As a country pastor and one deeply interested in the Landward Movement I venture to suggest a consideration not of remedies but of causes which have brought about such widespread tenancy in the United States. I do not claim these causes for the whole country but they have increased tenancy in the Middle West, particularly in Iowa.

During the period of the rapid increase in tenancy, farming has changed from a family form of living to a highly commercialized industrial enterprise. We have gone from the oxen to the horse to the tractor. From the family-size farm which provided the family with a complete living and a limited amount of cash or goods to be exchanged for those objects which could not be raised on a farm we have changed to the mechanized form of farming: to the large-size farm where the orchard, the bees, the garden and home butchering have become lost arts. The farmer with his limited education, his lack of organization, has entered into a world competitive field which left him high and dry.

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Wherever the size of the farm units increased there also increased tenancy. The New England States have small farming units and their tenancy rate has been decreasing.

The prices of farm products have doubled and trebled: corn has been as high as $2 a bushel in Iowa and hogs $.25 a pound. But credit facilities have been multiplied on all sides; farmers just borrowed more money and tenancy increased.

The above may only be concomitant events and no attempt is made here to force conclusions drawn from a *post hoc ergo propter hoc* argumentation.

There has been a change in the general philosophy of life in the United States and the farming population has followed the general trend. We have gone from a family loyalty to a selfish individualistic attitude. We have exalted the ambitions of the young man to "The sky is the limit, and every man a king" slogans. We have increased our educational facilities, e.g., in Iowa from 4,000 who graduated from high school in 1910 to 25,000 who graduated from high school in 1935, in spite of a decrease in population.

We have educated our boys and girls to look to the city, to think of efficiency and money making as ends in life, and tenancy has increased. We have gone from a spirit of saving and the need of sacrifice to the practise of spending faster than we are earning. They have been telling us that the first rung in the ladder of farming is farm labor, the second tenancy, the third proprietorship; but most young men prefer an old second-hand car, and the running board of a car can never be the first rung in the ladder to proprietorship.

We have gone from a practical conservatism of saving a little at a time and playing safe, to the gambling spirit, guided by this maxim, "Others make money by taking a chance. Why not I?"

If the above concomitant events and interpretation of these can be reckoned as causes of tenancy, then we must do away with the causes if we wish to do away with tenancy.

The government may and should experiment with various types of remedies; there should be improved owner-operator relationship. Farm laborers should be treated like human beings and should be considered as important elements in the forming of a property-holding class. There might be a graduated taxation which would discourage the non-operator or the operator of farms on a large scale. Inheritance laws could be changed. Land property rights might be looked upon as legally different from other property rights. Instability in the price of products should be guarded against and widespread differences should be made impossible.

We should come to know the power of an acre and the value of the small farm unit. (We should know that if a farm was worth $350 an acre, when corn was worth $1.80 a bushel, in 1920, that acre was worth $15.55 in 1933, when corn was $.08 a bushel.) We should educate our people to know their own power in handling credit and the necessity of letting the money of the community help develop that community rather than to have it go out at a low rate of interest and come back again at a high rate of interest. We should educate our people to the need of cooperation in buying, producing, processing and selling.

We shall never have political freedom for a country unless we have economic freedom. Economic freedom for a country will not come into existence at the present time unless there is a widespread ownership of productive property and a real balance between the rural and urban population, between the industries and agriculture. There never will exist real personal liberty and security unless its roots be established in the soil.

But you can't throw liberty and security at anyone so as to make it stick. You have to earn it.

FREE AND EASY

By CHARLES F. WHITCOMB

THERE were the headlines: "Teach English Free and Easy, Educators Urge." But still I couldn't quite believe it, which shows that I was filled that morning, since it was a holiday, with a, for me, quite unusual spirit of charity, or else that, since it was a holiday, I had parked my knowledge of the vagaries of educators.

I told myself it was only headline stuff, concocted to attract the "average reader" and induce him to wade through a column about the doings of a council of English teachers. One needs extra-special headlines to accomplish that feat; the average reader does not plunge avidly into the account of the meeting of a group of English teachers—or any other kind of teachers, for that matter. Speeches made at a teachers' convention don't seem to just make sense to the majority of newspaper readers.

Reading the article, I discovered the headline writer had exercised not his fancy but his self-control. The President of the Council, Dr. Dora V. Smith said, among many other things:

> The first challenge of American youth is that we send him out from our secondary schools capable of reading the simple prose which every-day life presents to him.

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And Professor Walter Barnes of New York University is quoted as saying:

> No longer may a pupil enter college on the basis of a proficiency in underlining noun clauses and giving their construction in sentences. . . . Language is primarily a mode of social conduct, a type of group behavior. No doubt it is something to train a student in privately thinking through a topic and in communing with his muse and his fountain-pen until he has an acceptable expression. But the student is now and probably will be throughout every day of his life involved in situations in which his individual language effectiveness will depend upon his behavior as a member of the group, upon his agility and resilience, upon his rapid adaptation to circumstances, his cooperativeness, in short upon his social intelligence rather than upon his linguistic ability and verbal and logical power.

I am only quoting; fortunately I was not at the conference. If the newspapers have misquoted the speakers and I am disseminating the misquotations, I am sorry. However, if they didn't say these things, enough of their confrères are saying them. It seems to be a point of view still gaining in many parts of the country. It seems, too, to be a point of view so utterly different to the whole traditional idea of what education is that it is worth a little special attention by the public at large. Where is "free and easy" education going to lead us, and why?

Dr. Smith is anxious to send our pupils from school with the ability to read the simple prose which every-day life presents. Certainly no one can object to that objective. The simple prose that most people read after they leave school is the prose of the tabloids and the cinema screen. Of course there are people here and there who patronize the lending library at the corner drug-store; there are even families who have a book at home. But these last two groups could not, I suppose, be considered representative.

It is pleasant to be able to read that simple prose which every-day life presents us through those media. But with a little readjusting the great majority of those who have been educated in the traditions of the older order have been able, when necessary, to master that simple prose too. There are few cases on record of ex-pupils (who once underlined noun-clauses and parsed sentences) who, pushed out into every-day life, have not been capable of speaking and reading the vulgar tongue.

And then, so that none of us may be too long in ignorance as to why a child, upon finishing school, may not know something in addition to simple prose, Dr. Barnes explains to us that language is primarily a mode of social conduct, a type of group behavior. With infinite condescension he admits that training a student to think through a problem is something; but it is something far inferior to training him to fit into the group, to talk like the group, to think like the group, to "cooperate."

This movement, based on the idea that the primary objective of all child-training is to make him conform to the group, to be a "good citizen" and all that, has been going on for years. Its fruits are evident. It has diluted the content of study courses to the point where the "average child" (I suppose he's the son of the famous "man in the street") may receive excellent marks; it tends to build up a silly New Thoughtish optimism that "everyone can succeed," that "everyone can Do Things if he puts his mind to it," etc., etc.

The regrettable thing is that, through this pruning out of the main difficulties in most subjects, most of these objectives have become realized. Practically everyone does pass and go on to the next grade with little difficulty. The saddest by-product of this system is the child of superior mentality who is left, in the majority of cases, with nothing to do commensurate with his ability. For there are still children who want to know the why and wherefore of things, who get terribly bored writing themes on what they see in the picture or informal essays (in simple prose) on "My Camping Trip Last Summer," or making cardboard copies of the Eiffel Tower or an Elizabethan theatre for this "project" or that. There are still pupils who want to learn how to think, and our "free and easy" education is doing little to help them.

To be sure, I know of few who come pantingly to their instructors and beg them for more information about noun-clauses, or insist on parsing sentences (to use Dr. Barnes's examples) but I do know plenty who, once such instruction is given them, do not feel they are being imposed upon. There are some even who are rather proud of acquiring a certain linguistic ability and the beginnings of verbal and logical power. No doubt, though, such a sentiment on their part proves immediately that they are anti-social, that they won't fit well in the group.

Who is going to do the thinking? Are school children being trained to become worthy members of the group; who is going to present the ideas, "in the simple prose of every-day life," that the group must adhere to and work out objectively? It seems to me the chief danger lies right here. If the educators of this type were simply a little *chapelle*, an élite clique who talked only to each other, living a rosy dream-life in their professional opium-sleep, the consideration of their views would not be important. But they and their disciples are associating with children during the most plastic years of a child's life. And if they impress on those children that the ability to understand and express oneself in the simple prose of

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every-day life is enough; if language study, to them, is little more than another "skill" for acquiring satisfactory group-behavior, then Heaven pity the group a few years hence and the leading about by the nose that will be theirs!

The surface *raison d'être* of the so-called progressive education would seem to be: that the child must always and constantly "express" himself, that he must be given nothing that will tax his mental ability, that he must act in accordance with the will of the group, and that above all he must be happy. Of course there are obviously many good points there, along with some that are highly questionable. But the happy schoolroom idea isn't all. If one reads the theorists of the New Education and observes their methods, other and deeper motives seem to really dominate their philosophy. In its suppression of most of the traditional aims in grammar and history and mathematics and all the older subjects, in its new emphasis on the "social sciences" and in its clinical approach to personality problems it is doing something much more ambitious and much more elaborate—and also much less confused—than it looks on the surface. By these suppressions and by these new points of emphasis does it not seem to be attempting—and rather successfully—to sweep away the old beliefs, to destroy every germ of an idea that might rekindle them some day?

Why is it doing so? So our every-day life may become free and easy? So we may all enjoy our tabloids and our movies? Or is this mental vacuum being created in order to prepare the way for a totally new set of ideas? For new principles can be instilled much more painlessly, and much more rapidly, if the inherited beliefs of the old order have been banished quite away. I believe it is still true that Nature abhors a vacuum. The intellectual vacuum being prepared by the apostles of the New Education must be filled again somehow, with something. The house that was swept and garnished did not stay empty long; the master returned to it in the company of seven other spirits more wicked than himself. What forces are going to move in and keep house with the victims of "free and easy" education?

EUROPEAN CATHOLICS AND SPAIN

By BARBARA BARCLAY CARTER

WHEN so many pious persons give credence to those who present Franco's cause as a "holy war," the recent protest signed by nine eminent Spanish Catholics, against the barbarity of such war, and especially against the ruthless bombardment of Madrid is particularly opportune. Let it be clear, in view of unfounded allegations, that the signatories, who include Señor Ossorio Gagliardo, Ambassador to Belgium, are Catholics in the full sense of the word, the four priests among them—Canon Garcia Gallega, Canon Gallegos Rocaful, Canon Galligas and Father Lobo—priests continuing the full exercise of their functions. Loyalty to the Spanish government has demanded no slackening of their loyalty to the Church. Nor are they alone. The fervent Catholics of the Basque provinces are members of the Popular Front, and have more than once made their voices heard (for instance, at the Anti-Fascist Democratic Youth Congress held in Paris on December 19, and at a meeting held under specifically Catholic auspices two days later), denouncing the inhumanities perpetrated by either side, but especially those committed in the name of a religion which implies in its essence "respect of law, liberty and brotherly love for all men."

Such active Catholic supporters of the Spanish government are admittedly a minority. It could not be otherwise, with the disastrous failure to restrain anti-religious outrage and persecution. But they are many more (nor are they confined to Spain) whose attitude finds expression in an article in the French Catholic review *Esprit*, signed A. M. V., and written by a Spanish Catholic of high standing who wishes to remain anonymous. Unsparing in his denunciation of the insurrection and its methods, he envisages with equal trepidation a Government victory, through which he fears the extremist elements would gain the upper hand, and a victory of the Insurgents, which would lay the country at the mercy of their financial backers, making social reform impossible, and, binding Spain to the Fascist dictatorships, might well involve her in a world war.

This is the view of a strong current of Catholics in every country. In denouncing the insurrection, they are following the strict teachings of Catholic moral theology. It should be noted that the Pope himself, in his address to the Spanish exiles on September 14, 1936, while blessing those "who have assumed the difficult and dangerous task of defending and restoring the rights and honor of God and religion, which is to say, the rights and dignity of conscience," adds a warning that "this task is difficult and dangerous also because too easily the ardor and difficulty of defense render it excessive and not wholly justifiable, and no less easily intentions other than upright and selfish or party interests creep in to

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cloud and deteriorate the whole morality of the action and all the responsibilities involved." The full implications of this repetition of the word defense were driven home by a commentary in the *Osservatore Romano* (unsigned, and therefore inserted by the Secretariat of State of the Vatican) of September 18, which declared explicitly that there was "no question of controversy over obedience to the constituted authority and the legitimacy of the right of revolt," on which the teaching of the Church was well known, but that "on the morrow of a 'pronunciamento' of a purely military character which had broken out in Morocco, the subversive mob assaulted the churches, perpetrated sacrileges, sacrificed innocent victims, who most clearly and irrefutably could have no tie with the political rivalries carried on to the field of civil war." What could Catholics do then? the writer asks. "Defend and restore. Exercise the right of legitimate self-defense of life itself." But such defense must remain within due limits. And the writer emphasizes that the Pope insisted on the duty of Christian charity, "of a special love, born of compassion and mercy," toward the very adversaries.

Plainly, there is here no conception of a "crusade" or "holy war," but a clear distinction between the insurrection and local defense against mob frenzy. The position is put still more explicitly in the *Illustrazione Vaticana* of September, which, after stating that while various outrages before the insurrection may explain it, it is a very far cry to justifying a civil war involving such appalling slaughter, recalls the words of Benedict XV denouncing war, since the victory of one side sows in the hearts of the vanquished such bitterness as to lead inevitably to future conflict. It should be noted that the Pope fervently welcomed the Anglo-French proposal of mediation; that the Vatican has not broken off diplomatic relations with the Valencia government, and that, when the Insurgent flag was hoisted at the Spanish Embassy to the Vatican, orders were given for it to be pulled down.

Turning to other countries, we find in each small but compact groups of Catholics explicit in their repudiation of the Insurgents and in their assertion of Christian values. "Did the state of Spain in July, 1936, justify Franco's insurrection? Our answer is no!" declares the *Avant-Garde* (December 19), organ of the Christian Democrats of Belgium (where the bishops, it may be noted *en passant,* have just finely condemned every form of totalitarian state, and asserted their belief in the methods of liberty).

In France there is a whole group of combative papers and reviews that are edited by Catholics, *L'Aube, Esprit, La Vie Catholique, Sept, La Vie Intellectuelle*—the last two under the auspices of the Dominican Order—which wage a courageous campaign against all attempts to identify Franco's cause with that of religion, and raise indignant protest in the name of Christian teaching against the atrocities committed on either side. "Our justice," writes Francisque Gay in *L'Aube* of October 22, "cannot have two weights and two measures. We have no more regard for the rebel assassins of workingmen than for the militiamen who kill nuns or burn churches."

In Switzerland, the Catholic paper *Popolo e Liberta* expresses a fear "lest superficial minds, from a spirit of contradiction, should be led to see in the Spanish Insurgents the protectors of religion, and in the Spanish Civil War a kind of crusade to liberate Christians. The protector of religion, the liberator of Christians, is just and powerful: God." It says further (October 17): "We have repeatedly declared that we condemned the crimes of both sides, and also that it was of our opinion that the triumph of the Nazis or Fascists of Spain would not be for the greater good of religion."

In England this wholesome attitude of mind is represented by the Dominican monthly, *Blackfriars,* and the quarterly *Dublin Review. Blackfriars* in September had a particularly fine article, which after condemning the religious persecution, contained the following passage: "That a Catholic esprit de corps should therefore induce us to side with the Insurgents and have no sympathy whatever with the 'rabble' in their resistance to what they believe (and their opponents seem to give them plenty of reason to believe) to be a threat of an oppressive, murderous and reactionary tyranny, not only does not follow, but is fundamentally unchristian. . . . As to the religious persecution, we and our press cannot have it both ways. Either the Spanish priests and nuns [those murdered] are 'martyrs' or they are not. If they are, it is sacrilege to exploit their blood and sufferings to enflame fratricide or to bait foreign intervention on behalf of the Insurgents. If they are not—but who will say they are not?" The writer goes on to quote with approval from an article published by Don Sturzo in the *Dublin Review* of July, warning his Spanish friends that they too readily "look benevolently on violent *coups,* while scorning or failing to appreciate the force of organization, education, persuasion in the civil and political field" — which are the only methods by which the cause of Christianity can be served.

It is interesting to note that those Catholics who are foremost in denouncing the Spanish Civil War, are, for the most part, those who were most resolute in condemning Italy's aggression in Ethiopia; they are those who stand for the preeminence of those moral values, a repudiation of which is a repudiation of the most sure and constant tradition of Catholic moral theology.

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HEAVEN DOES MATTER

By PETER WHIFFIN

"HEAVEN," writes Channing Pollock in a recent issue of the *North American Review,* "doesn't matter to me, not now, anyway. I'm too busy."

The "not now, anyway" reminds me of a discussion about heaven that I once had with a bartender named Tim Downey. I asked Tim very respectfully what he thought about a "next world." I am always respectful to a good bartender. He knows so much more about practical philosophy than I ever will know.

"A next world?" said Tim, with fine contempt. "Sure, I never think about it. What's the use? Maybe there isn't any. So why bother about it? If there is, well, it'll be time enough to think about it when I get there. I was dumped into this life without having anything to say about it, and I just had to make the best of it. If I'm dumped into another life, without having anything to say about it, I'll have to make the best of that, too."

"But," I said, "you must have something to keep you going when everything seems wrong."

"I got plenty to keep me going," said he, "—a wife and two kids."

Months later, I met Tim again. He had lost his wife a couple of weeks before, and now he was very much concerned about a next world.

"It isn't that I got religion all of a sudden," he explained. "But I can't help thinking about Mary and wondering how she is and if I'll ever see her again."

In other words, so long as this world gives to Mr. Pollock or Tim Downey or anybody else pretty much what they want, they may say that heaven doesn't matter, not now, anyway. But when "the earthly hopes men set their hearts upon turn ashes"—what then?

Indeed, even when the world gives us of its best, and we profess no interest in any future life, there is at least subconsciously in all of us a divine discontent that makes us dream of and hope for a better world in which the mystery of our being may be solved and the unutterable cravings of our hearts satisfied at last. This explains why Mr. Pollock, while disclaiming any concern with a next world, writes so charmingly about it.

Let's see, now, why he spends so much time in proving to us that he has no time at all to bother about heaven. First of all, he finds descriptions of the celestial regions unattractive, with their "allure" of being reunited to our loved ones meaningless. Secondly, he thinks it egoistic for anyone to expect a personal immortality; a vicarious immortality by means of the enduring of one's spirit and works in one's descendants or in the world at large seeming altogether satisfactory to him. Thirdly, he contends that we are not babies who need to be encouraged to do our jobs by any candy promises of heaven, and that even if there be a next world, our only concern now should be the work we have to do on this earth.

For a man too busy to think about heaven Mr. Pollock, it seems to me, does pretty well in talking about it. As a priest who must think about a future life quite often, I can only hope that I may answer his objections as provocatively as he has proposed them.

In the first place, let me say that I am not attracted to heaven by the ordinary picturizations of it any more than is Mr. Pollock. But neither am I repelled from heaven by these pictures. After all, they are neither more nor less than poor human efforts to imagine something really beyond imagining, something utterly beyond all human experience, and as pictures they bear no more relation to a real heaven than the visualization of God as an old man with a long beard resembles His Divine Reality.

Why should I think less of heaven just because the Indian pictures it as an eternal Happy Hunting Ground, the Buddhist as an everlasting Nirvana, the Mohammedan as an unending series of jousts with ladies of the evening, the Puritan as a perpetual Sabbath Evening Service, the Southern darky as a continual fish-fry, or the emasculated spiritual writer as a place where the winged and crowned and white-robed blessed sit forever on fluffy white clouds twanging their golden harps or loll eternally languid on meadows of golden grass? Or did you happen to read any of the letters about heaven that appeared some time ago in a heavenly "contest" sponsored by the New York *Journal?* I'm still trying to figure out whether those epistles or the series of "Best Love Letters" that followed them were more provocative of justifiable homicide. All that these "celestial pictures" are good for is to prove how altogether inadequate the human imagination is in trying to visualize spiritual realities.

A few weeks ago my little nephew came home from school complaining about a headache, because "Sister told us that God never had a beginning, and I've been trying to figure it out." Trying to get a concrete mental picture of such a spiritual truth is conducive not only to a headache, but to insanity. We can indeed reason to the fact that there must be a First Cause for the universe,

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Whom we call God, and Who is Himself uncaused (otherwise we must posit an endless chain of causes and get nowhere), but we cannot possibly obtain a concrete visualization of this Spiritual Being or His mode of existence.

So with the notion of heaven. We can reason out the idea of its being, as we shall see, but let's not try to get a blue print of it. After all, even the word heaven itself is misleading, since it seems to denote a "place," whereas it really means only a "state of being," a condition of existence that we insure for ourselves here on earth.

The most satisfactory idea of this heavenly state of being, it seems to me, can be arrived at simply through using the old negative-positive method of reasoning by means of which the Scholastics attained to their conception of God. By this method they denied to God all imperfections, ascribed to Him all possible perfection, and let it go at that. Similarly, deny to heaven every kind of unhappiness, ascribe to it every sort of joy, and that's all there is to it.

Two excerpts from the Bible, however, may sum up more clearly what I mean. The first says, "And death shall be no more, nor mourning, nor crying, nor sorrow shall be any more" (Apocalypse, xxi, 4). The second reads, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (I Corinthians, ii, 9). The first denies to heaven all sorrow. The second invests it with unimaginable happiness. Together they form the best picture of heaven that I know.

And still, even after you have given this picture to others, you can never be sure just how they will accept it. I recall giving a sermon on heaven to a group of high school girls during a retreat some years ago. Later that evening I overheard two of my retreatants discussing it. "Wasn't that some sermon on heaven?" said one. "You betcha," said the other. "Some fun up there, hey, kid?"

I admit, of course, that it is puzzling to try to imagine how the Indian and the Buddhist, the Puritan and the Mohammedan, and the Roosian and the Turk might find happiness in a common heaven; but why not leave that difficulty to the God Who fashioned each of us, remembering at the same time that every best pleasure and joy of this life can be but a tiny shadow of Infinite Beauty Which by comparison must some day make all imagined earthly dreams of happiness seem stale and dreary indeed.

In depreciating heaven's "allure" of reunion with our loved ones, Mr. Pollock seems to become somewhat confused. He says that even without a next world we never lose those we have loved, though, if neither they nor we are to enjoy immortality, it would appear that we must not only lose them quite definitely, but ourselves as well.

Then he contends that such a reunion would be meaningless, anyway, because the things that he has enjoyed most upon earth, such as relationship with his wife, a sunset in Biskra, a sight of the Grand Canyon, and the smell of cornbread after a long walk in autumn woods, seem to have required for their enjoyment both body and mind, so that the prospect of a "vague association" with others in a shadowy spirit world seems rather empty and even terrifying. But here Mr. Pollock has made the mistake, already deplored in others, of trying to imagine a spiritual existence, and because such a world lies outside any experience of the senses, he gets naturally enough the picture of a vague and ghost-haunted shadowland.

The shallowness of this idea, however, which rests upon the assumption that body is more real than spirit, can be immediately demonstrated by pointing out that if it were true, then God Himself would be Supreme Vacuity. As a matter of fact, even in this world of sense, it is spirit that is real and matter that is vague and shadowy, receiving its individual reality only because of some particular spiritual or immaterial substance to which it is joined or by which it is, as the Scholastics said, "informed." Consider our own selves. The matter of our bodies is continually changing. It has been part of air and water, fish and worm, cow and sheep, grass and tree—and will be part of them again. It is a vague and shadowy something that is a real part of our body now only because it is "informed" by the spiritual entity in us that we call our soul. In a word, it is the soul in us that amid constant material change and transition keeps us "real."

What a tremendous entity this human soul must be when it can transform the very slime of the earth into parts of our body so wonderfully and fearfully made. What a marvelous thing it must be when it can give to earthy clay all the sweet loveliness of a child, and when it can draw from sunsets and autumn woods and cornbread such joys as those of which Mr. Pollock speaks. Do we wonder when saintly men and women tell us that the beauty of a soul is incomparably beyond anything we know?

And if these souls of ours can thrill so keenly to the pleasures of the world while imprisoned in corruptible flesh, how will it be when they are freed from this "body of death"? We see now so much loveliness in the universe. How much must be hidden from our "clay-shuttered" spirits? Is it mere poetry which tells us that if our ears were more spiritually attuned, they would hear the ravishing "harmony of the spheres" that now escapes us? Is Saint Theresa writing only mystically when she tells us that "our senses have their roots in the soul" which, when freed from the grossness of the body, will feel joys and

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ecstasies as far above those we know as ours are now above those of the earthworm? Isn't that what Saint Paul meant when he said, "We see now as through a glass, darkly; then we shall see face to face"?

So I think Mr. Pollock worries needlessly about a vague association with ghosts in some shadowland of heaven. This world of ever-changing matter is the real shadowland. He alarms himself without reason, too, because Christ says that in heaven there will be neither marriage nor giving in marriage. Christ also intimated that the best joys of marriage here will not be worthy of comparison with the happiness to come.

And if Mr. Pollock still insists upon having his body in eternity, let him be assured that the God of Revelation has promised that if we but serve Him we shall once more be clothed in our flesh, and moreover a glorified and incorruptible flesh, infinitely more capable of pleasure than the body we now possess. If he were not so busy, I'd suggest a little reading of the Scholastics who describe the powers and beauty of this glorified body. It's interesting stuff, and based on pretty solid reasoning, too. In fact, I'd like to talk about these teachings here, but I must hurry over Mr. Pollock's other objections to heavenly teachings.

With regard to his charge that it is only egoism which makes human beings believe in immortality, isn't such a belief rather a reasonable conviction which follows as a corollary upon belief in God as an Intelligent Being? Why should such a God put into us hopes and cravings that this world can never satisfy, unless they are to be satisfied hereafter? Belief in heaven, it seems to me, does not depend upon how much we think of ourselves, or how little. Rather it depends upon how much we think of God. It means that we think enough of Him to believe that He does not create souls to know Him through His works, to love Him and try to serve Him as best they can in this poor world, struggling along with faith in Him and hope for happiness with Him, only to give them in the end the sorry anti-climax of death and the awful let-down of oblivion. Belief in heaven means believing that a God of infinite goodness and power will show forth in those who love Him and trust in Him that goodness and power to His own everlasting glory and their everlasting joy.

Mr. Pollock says that personally he will be satisfied with a sort of vicarious immortality in which his spirit will be shared by his descendants and the world at large. I think that the prospect of such an immortality would be as inspiring to anyone about to die as the realization of a missionary about to be devoured by cannibals that the vicarious existence of his flesh in so many others will help the world to carry on.

Finally he opines that we don't need any candy promises of heaven to encourage us, and that even if there be a heaven, the best way to prepare for it is by doing our jobs here and now. I admit that the best preparation for eternity is the doing of our jobs here on earth, but belief in heaven certainly shouldn't hinder us any in that. On the contrary this belief has been the supreme incentive and inspiration for the noblest efforts that men and women have made all through human history. Was it Dante who said, "Consciousness of immortality is the mark of great minds?" Anyway, I hate to think what human history might have been without that consciousness and belief. It seems to me that the earthly rewards which appear so satisfying to Mr. Pollock are really the candy toys when compared with the glorious destiny of immortality that has inspired the grandest deeds of human genius and sanctity.

I admit that the doctrine of heaven, like so many other things good in themselves, has been abused, that it has been cheapened and caricatured and commercialized. But I still insist that if properly presented, not as the bait of golden crowns and winged glory, but as the happiness for which we really are made and which we can best attain by making the most of ourselves and our opportunities in this life, there is no more potent teaching to encourage men and women to do their earthly jobs not only well, but heroically, even in the face of all kinds of discouragement and temptation and suffering.

If Mr. Pollock can give to poor unfortunate humans, especially the sick, the despairing, the dying, a better hope than that of a heaven to come, I'd like to know what it is. But I would remind him that a Greater than he could think of nothing better when He turned to the thief in torment with Him, and said, "This day thou shalt be with Me in Paradise."

To conclude, although he says that heaven doesn't matter now, the very fact of his writing about it shows that, like the rest of us, he does think of it. He has had a successful career, but he knows that success will fade. His married life has been ideal, but he must think at times of how he and his wife must some day be separated by death. In a word, no matter how busy he is, the eternal questions must sometimes sound in his soul, as they do in the souls of others—"Whence did I come? Why am I here? Whither am I going?"

The only satisfactory answers to these all-important questions that have given to human life purpose and meaning and dignity are that

We were made by God—

To know Him through His creation and to love Him and serve Him as He speaks to us through our souls—

So that, together with our loved ones, we might be happy with Him forever in heaven.

Yes, heaven does matter tremendously, even now.

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THE RITUAL MURDER LIBEL

By PHILIP SLOMOVITZ

MR. CECIL ROTH, who already has to his credit a number of very scholarly historical works, has just produced a book which is without doubt one of the most significant documents published in a hundred years from the viewpoint of its condemnation of an ancient calumny and its plea for justice and truth in dealing with the Jewish people. "The Ritual Murder Libel and the Jew" comes from the Woburn Press of London and is being distributed by Edward Goldston, Ltd., 25, Museum St., London, W.C. 1 (7/6d). In this volume Dr. Roth pays a glowing compliment to the Catholic Church by giving honor to various Pontiffs throughout history and to the general Jewish policy of the Holy See.

Occasion for this compliment is provided by the 160th anniversary of the death of Cardinal Lorenzo Ganganelli who, just before he became Pope Clement XIV, presented an encyclical in which the ritual murder rite against the Jews was branded infamous and false. Dr. Roth, referring to the ancient libel of ritual murder made against the Jews, makes the following significant statement:

> To its lasting credit, the Catholic Church (even when the night of medievalism was at its darkest) never gave the slightest countenance to the calumny. Immediately the Holy See first became cognizant of it, in the thirteenth century, its remonstrances began: and they continued afterward in unbroken sequence. It is noteworthy that some of the most vehement protests emanated from the Pontiffs who otherwise shewed themselves least sympathetic toward the Jews, their objectivity thus being all the more obvious. Never was the libel raised under official auspices in the States of the Church—a statement applicable to few other parts of Europe. On almost every occasion, the Papacy resolutely refused to set the seal of official approval upon the beatification of suppositious victims demanded by the ignorant. In no respect does the policy of the Holy See toward the Jew, essentially humane according to the standard of the age even when it could not be benevolent, appear in a nobler light.

The mass of evidence accumulated in this very important volume fully justifies Dr. Roth's contention. The only serious objection that can possibly be taken to it by Jewish readers is the regrettable fact that the Catholic Church itself and that Catholic lay and clerical leaders failed to produce this evidence and to make it a matter of record and public knowledge during the centuries that intervened from the time when Pope Innocent IV, in the 13th century, established a precedent for Catholic condemnation of this atrocious lie. Even the least informed person can readily see what horrors and tragedies could have been avoided had the Catholic Church come to the front as the defender of truth by publishing the various documents on record and by making its condemnation of the calumny a matter of general knowledge.

The report of Cardinal Lorenzo Ganganelli which provides the basic contents for Dr. Roth's book is published in English for the first time in this volume. But there is a tragic note in Dr. Roth's volume which proves the irony of attempts by Jews to disprove this libel when it should be done by non-Jews who are responsible for spreading it. Dr. Roth reproduces in his book part of the record of the Mendel Beilis Case which was tried in Kiev, Russia, in 1913. The defense presented documents to show that various Popes, including Cardinal Ganganelli, issued encyclicals showing how baseless the charge is. The prosecution denied the authenticity of these encyclicals and even chose to call them forgeries. Lord Rothschild of London thereupon, on October 7, 1913, wrote to His Eminence Raphael, Cardinal Palatine Merry del Val, Pontifical Secretary of State, who replied on October 18, 1913, stating that these encyclicals are "substantially authentic." Two illustrations in this book reproduce Cardinal Merry del Val's letter to Lord Rothschild and the envelope in which it was mailed. A third photograph is of Cardinal Lorenzo Ganganelli (Pope Clement XIV).

"The Ritual Murder Libel and the Jew," although containing a total of only 100 pages, is packed full of very important data dealing with the ritual murder charge. It dates back to the first libel made against the Jews in 1144 when William of Norwich, who died of a cateleptic fit, was later martyrized as a victim of the Jews and his name repeatedly invoked thereafter for the revival of the ritual murder libel. Dr. Roth reviews the various instances of ritual murder lies against the Jews leading up to the latest demonstrations of imbecility in the spread of this calumny by Julius Streicher in the official Nazi organ of Nuremburg, *Der Stuermer*. He shows how this charge was made against the early Christians and not so long ago against Catholic missionaries in China, Japan, and the monks of Mt. Sinai, leading up to a resumé of sad experiences of the Jews of Poland. Dr. Roth describes the circumstances under which in 1758 the Jewish communities of Poland took steps to defend themselves by sending Jacob Selig (Selik) as an emissary to Rome to solicit protection. Pope Benedict XIV referred the application to the Holy Office of the Inquisition and Cardinal Ganganelli was selected to report on the truth or falsehood of the charges made against the Jewish people. Ganganelli's encyclical is a most effective piece of writing. Dr. Roth rightfully states that "underlying the document there is a gentle humor; and the demolition of certain arguments brought forward to bolster up the libel is a model of ecclesiastical sarcasm."

What makes Ganganelli's report of extreme significance is that it quotes at length from the earlier encyclicals from Pope Innocent IV as well as from other Pontiffs and gives the decision such decisive weight that no doubt can possibly remain relative to the falsehoods leveled against the Jews. Also he refuses to accept the testimony of converted Jews against their former co-religionists. Quoting from Ganganelli's report: "In these neophytes from Judaism there is wont to occur a certain transport against their own nation, by reason of which they not seldom go beyond the limits of truth."

Ganganelli emphasizes in fact that conversion of Jews to Catholicism will become a most difficult matter if

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Catholics will continue to spread libels against them. In the concluding paragraph to his statement he declares: "I therefore hope that the Holy See will take some measure to protect the Jews of Poland, as Saint Bernard, Gregory IX and Innocent IV did for the Jews of Germany and of France, 'that the name of Christ be not blasphemed' by the Jews and, moreover, that their conversion may not become more difficult."

The Cardinal maintains, in the instance of the libel that was spread by Monk Rudolph: "It may be concluded, then, that from the action and conduct of Brother Rudolph it is impossible to deduce any fault of the Jews against Christians, but rather of Christians, led astray by a hermit, against the Jews."

Dr. Roth deserves an expression of gratitude from Jewish and Catholic communities throughout the world for this excellent volume which, in addition to the central theme dealing with Cardinal Ganganelli's report, includes the following important appendices: the encyclical of Pope Innocent IV; the protests against the Kiev ritual murder accusations in 1912 that came from dignitaries in Great Britain, France, Germany, and Russia; and the more recent protests sounded in 1934 in England against the charges in Julius Streicher's *Der Stuermer,* containing the statements by Chief Rabbi Hertz, the Archbishop of Canterbury and others.

The emphatic refutation of the libel as it is presented in Dr. Roth's book makes this volume one of great historic significance particularly in view of the constant grievance repeated by Catholics that Jews failed to recognize the friendship of the Catholic Church toward them. The reviewer has before him a copy of the April 19, 1936, issue of *Our Sunday Visitor* which is published in Huntington, Indiana. Under a streaming headline entitled "The Popes and The Jews" and "Catholic Church Has Been Their Best Friend," this newspaper makes the following declaration:

> The Jew should be the Catholic Church's truest friend, while as a matter of fact, he has been trained in prejudice against her. He has been taught that the Catholic Church persecuted the Jew in the past as Hitler is persecuting him in Germany today. He sees in our Good Friday observance, when storekeepers in many cities are requested to close their doors for three hours, a studied effort to call the world's attention to the crucifixion of Jesus by the Jews.
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> In retaliation he has joined forces with the avowed enemies of the Catholic Church (I speak not of the rank and file of the Jews, which seems to be very friendly, but of many influential leaders); he is a declared enemy of the parochial school.
>
> Now, as a matter of fact, the Catholic Church, as such, never persecuted the Jews, although they have been persecuted in so-called Catholic countries by elements which were almost equally antagonistic to the Catholic Church herself. This has been true during the last decade in Vienna and Munich.
>
> Then no instructed Catholic holds that the Jews, as such, were responsible for the crucifixion of Christ. The Bible is very clear on this score. It represents Christ having been tried at night lest the people might interfere. There were certain self-appointed leaders of the Jews, such as the scribes and the pharisees, who are represented as having plotted to take Christ's life much earlier, but they were fearful of the people who actually loved Him.
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> Since Christ Himself, the most beautiful character in history, was a Jew; since His Mother, who is universally loved by all Catholics, was a Jew; since all His Apostles were Jews; since the first converts to the Catholic Church were Jews; since Christ came "not to destroy the Old Law but to fulfil it," one would think that the Jew would be actually proud of Him and not only be friendly to the Catholic Church, but be more susceptible than any other race of people to conversion to Christianity.
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> But against the so-called Middle Ages "historical charge," we would like to call the attention of our Jewish friends to the following rabbinical pronouncement made at a celebrated assembly in Paris in 1807, and subscribed to by all the assembled delegates:
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> "It is in consequence of the sacred principles of morality that at different times the Roman Pontiffs have protected and received into their states the Jews persecuted and expatriated from different parts of Europe. About the middle of the seventh century Saint Gregory defended the Jews and protected them in the whole Christian world. In the tenth century the bishops of Spain opposed with the greatest energy the people who wished to massacre them. The Pontiff Alexander II wrote to those bishops praising their course. Saint Bernard defended them in the twelfth century from the fury of the Crusades. Innocent II and Alexander III also protected them.
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> In the thirteenth century Gregory IX preserved them from the great evils which menaced them in England as well as in France and Spain; he forbade, under pain of excommunication, anyone to force their festivals. Clement V did more than protect them; he encouraged their means of instruction. Clement VI gave them an asylum at Avignon when they were persecuted in all the rest of Europe. In the following centuries Nicholas II wrote to the Inquisition to prevent the forcing of Jews to embrace Christianity. Clement XIII calmed the anxiety of parents alarmed at the fate of their children, who were frequently torn from the breasts of their mothers.
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> It would be easy to give an infinity of other charitable actions of which the Israelites had been at different times the object on the part of ecclesiastics instructed in the duties of men and in those of their religion. The people of Israel, always unfortunate and almost always oppressed, have never had the means or the occasion to manifest their recognition for so many benefactions. Since the eighteenth century this great and happy occasion, which we owe to our august Emperor, is the only one which has been given to us to express to the philanthropists of all countries, and notably to the ecclesiastics, all the

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sentiments of gratitude with which our hearts are penetrated toward them and their predecessors."

The assembled delegates passed the following resolutions:

"Resolved, That the deputies from the Empire of France and from the Kingdom of Italy at the Hebrew Synod penetrated with gratitude for the successive benefactions of the Christian clergy in the past centuries in favor of the Israelites of the different parts of Europe; full of acknowledgements for the reception which the different Pontiffs and many other ecclesiastics have given at different times to the Israelites of different countries where barbarity, prejudice and ignorance united, persecuted and expelled the Jews from the bosom of society.

"Resolved, That the expression of our sentiments shall be placed on the records of the day, that it may ever remain as an authentic testimony of the gratitude of the Israelites of this assembly for the benefactions which the generations which have preceded them have received from the ecclesiastics of the different countries of Europe."

We might supplement this authoritative statement by citing many instances of the familiar friendship which has existed between the Roman Pontiffs and distinguished Hebrews in Rome. During the revival of letters in the West learned Jews were especially patronized by the Popes because of their oriental scholarship; while the Pontiffs—especially Boniface IX, Julius III, Martin V and Paul III—selected for their trusted physicians men of Hebrew faith and race.

Granting the Catholic grievance that Jews fail to accept Catholic friendship, I maintain that the Catholic Church failed miserably to prevent untold tragedy by permitting encyclicals like those of Pope Innocent IV and Cardinal Lorenzo Ganganelli to remain mere parchments in the Vatican's archives. The publication and spread of these documents would have gained for Jewry Catholic allies throughout the world who undoubtedly would have defended innocent victims when they were brutally and mercilessly attacked during the spread of the ritual murder libels. Because this libel is still being spread in supposedly civilized countries like Germany, it is perhaps not yet too late for the Catholic Church to compile the various sentiments by her Pontiffs on Jewish issues and to make them a matter of public record so that it may truly be said that Catholicism has come to the front as the defender of truth and justice and the defier of calumny, even when it is spread about the blasphemed Jews.

Elegy in Memory of My Mother: On a Leaf

Grey light, autumn: there are fogs
abroad. Whether far off a bird
unfolds on air its wings
and flies earthward gustily, or leaf
falls to the drifted heaps'
anonymity, I cannot say:—the grey
light under trees, days and the mists
adrift and vague, with lyric grief
far off in the heart.
Autumn!—the leaves
have fallen, birds left their keeps: oaks,
chaparral, the groves, are empty as rented
houses where now silence zealously
minds tenancy—are empty as Egypt's
tumbled halls. Autumn—even the sparrows
seem stripped now from the boughs. The leaves
lie crispened, withered, anonymous, have lost
names with their trees, drift randomly. Yes, all—
except that one that's now newer-fallen: elm's,
clean-ribbed as winter, last to know wind's
numbering hand that draws each leaf earthward
where seasons are treasured deep.
Seeing the leaves,
I think: "Ah—how many past times undid! Ah—
how briefly their days prevailed! the hearts
that were their urns, asunder, undone, now one
with their names, their smiles—undone
and their stone urns bursting, their bones
the notes for an unwritten ode the seas
turn endlessly. Ah—like leaves they fell,
were ah so brief; like leaves, anonymous
to this far grief, except as "Egypt,"
"Karnak and Pompeii," "Crete," Once Venice—," ah
as "In the Siena streets—"
Ah see: now widely—
leaves—and this new-fallen one, bleak on the withered
heap, its name, its color and its tree
still of its fallen shape—yet, yet—but
briefly. See? —I think: "Your loss—
I remember now, now now recall your words, tears, eyes,
your days. I remember now my grief— And now
the coldness of your hands, metaled by death—
Ah, now now my grief that was wordless and my youth
that was age for grieving,—mine! whose aging now
confronts anonymous, even dead leaves with something
singing but remoter than a song, who walk the scene
now winter's own to tell her bleakness in. Ah—
leaf: I think: One less anonymous among the dead
is now remembered—her one and mute, dead face.
(Ah, Thou! Who hast the days
numbered as leaves are numbered; hearts, names, days
kept where now fading is, in Eyes
telling where first bud was, first tree's
last bud, last tree's first unleafing, somewhere
where suddenly time, like a flown bright sparrow,
folds wings at Thy feet and all the steeps of air
are vacant where climbed immemorably crusading stars:
ah, Thou! remember mildly now the one
who stands in autumn, in its mists, its leaves,
remembering. Ah, have of Who Stands Remembering
now heart, its keep, far farther than where the distance
ends this street and fields are which are gleaned
and lonely and the earth perhaps lies open—ah!
(and Death come touch his sleeve, make ice
his eyes, heart, smile) more certain than his sleep!)

RAYMOND E. F. LARSSON.

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Seven Days' Survey

The Church.—Bishop McGavick of La Crosse, Wis., has urged that the Catholic Big Brother Movement, which is fostered in the city of La Crosse by the Holy Name Society and the Knights of Columbus, be extended throughout the diocese. Bishop McGavick believes it is "a mistake to think that such (wayward) boys are found only in the larger cities, whereas the truth is they are found everywhere, even in wholly rural districts." The Catholic boys brought before the City Morals Court had in Pittsburgh, Pa., reported that the number of older Catholic boys brought before the City Moral Court had declined 35 percent during 1936. In 1926, the year the Welfare Bureau was organized, 71 Catholic boys were committed to correctional institutions; last year there were only 9. * * * Archbishop Hinsley of Westminster, England, has addressed a pastoral to his people urging them the reading of Pius XI's encyclical on Marriage and the Family as a Lenten activity. Archbishop Hinsley referred to the family as a "society on which all society rests—a society sanctioned and blessed by God in a thousand ways, a society which should be the strongest, the sweetest and holiest on earth." * * * A Catholic Truth Society, which hopes to enroll 10,000 men and women to spread the Christian message through the radio, literature and street speaking, launched a campaign for membership, March 1, under the leadership of Bishop Shaughnessy of Seattle. * * * Brother Cantidius Thomas, F.S.C., a native of Ireland, and former president of Manhattan College in New York City, died February 20, in his sixty-ninth year. * * * At Easter a French Mission headed by Marshal Franchet d'Esperey, which may include Cardinal Verdier of Paris, will visit the United States to commemorate the third centenary of the birth of Père Marquette and the two hundred and fiftieth anniversary of the death of La Salle. *L'Illustration* will publish a special issue to commemorate these events. * * * The 1937 edition of the "Annuaire des Missions Catholiques de Chine" published by the Jesuits at Shanghai reveals that the missions now operate 415 orphanages in China, 13 new ones being opened during the past year; 73,217 waifs and strays are now being cared for by Sisters of the various orders there; there are 236 hospitals and homes for the aged poor and 1,002 dispensaries. In the last fifteen years 122 doctors have graduated from the Catholic University of Aurora.

The Nation.—The administration followed up its farm tenancy suggestions with explicit proposals for the establishment of crop insurance, starting with wheat in 1938. In Des Moines, Iowa, a supposedly New Deal proposal was very coolly made that the agricultural Middle West and the agricultural South form a solid political-economic alliance. A series of rather indirect conferences are expected to pursue this aim. * * * House supporters assured President Roosevelt that his judiciary reform would be approved by the House of Representatives with small difficulty, after the Senate had acted. They insisted that the Senate, where action is not so certain, act on the measure first. * * * A Bureau of the Census report gives trucking statistics for the year 1935 in the United States: 61,216 motor-trucking concerns took in more than $500,000,000; 904 concerns, 1½ percent of that total, received nearly half of the trucking revenue; and 274 companies, or less than one-half of 1 percent of the total, received 27.7 percent of the total revenue of the industry. Of the $530,860,000 in gross revenue, $179,485,000 was for paying employees and $243,127,000 was paid out in other expenses. * * * The Reciprocal Trade Agreements Bill was called up in the Senate on February 23, after passing successfully through committee and the House of Representatives. Senators Vandenberg and Borah immediately led attacks against it from the floor. * * * At a convention of the National Education Association in New Orleans, Dean W. F. Russell of Teachers College, Columbia, issued a warning surprising from the leader of that powerful school. He strongly condemned utopia building, and careless education for the reformed future. "Anybody can see that you can't introduce a whole new Utopia by democratic means—soon. What most people do not realize is that you cannot introduce a Utopia by violent means either. . . . What we need is not attention to the Left or Right, but education for the middle of the road."

The Wide World.—The ban on volunteering for the Spanish war went into effect on February 20, with Great Britain assuming responsibility for Portugal's compliance. It seemed likely that the effect would be about the same on either side. While Rightist recruits from Italy and Germany had arrived in somewhat more compact array, there had been a constant infiltration of Leftists from practically all European states. Hundreds of Austrian Communists, for example, are believed to have enlisted for the defense of Madrid. In Spain itself a furious battle was in progress for control of the road leading from Valencia to the capital city. Apparently the Leftists were banking heavily on the success of an offensive calculated to relieve the shortage of supplies. * * * An incident at Addis Ababa brought Ethiopia back into the news. Bombs were thrown at Marshal Graziani during a public ceremony by assailants as yet not officially identified. The Marshal, several other Italians and a number of natives were reported to have been severely wounded. It was stated that reprisals would be swift and severe; the number of Ethiopians actually shot may have run to many hundreds. The Italian command also announced the subjugation of warring tribes in northern Ethiopia. * * * The effect of Great Britain's determined effort to bring her defense forces up to date considerably altered the general diplomatic picture in Europe. Fascist papers in Rome were frankly critical, asserting that the English move was aimed at the dictatorial powers and lamenting that poverty would not enable

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Italy to follow suit. Germany also seemed to have been impressed. * * * Nations born of the Austro-Hungarian empire were sources of unrest. The visit paid to Vienna by Baron Von Neurath, German foreign minister, was the signal for a Nazi demonstration. Huge crowds assembled to demand support for Hitler and union with Germany. But as a whole the demonstration was hardly convincing proof that the Nazi cause has made great headway during recent months. The government was obviously permitting the welcome in order to persuade Leftward forces—which according to all reports available have gained enormously in strength—that its own position remains the only possible one. Nevertheless the official attitude seemed to be that the army and the Cabinet would accept union with Germany rather than a workers' revolution. In Prague the government moved to conciliate the Germany minority by taking steps to remedy abuses that have existed since 1918. Rumors that a Nazi putsch was being planned in Czechoslovakia circulated in public and private. * * * The funeral of Gregory Ordzhonikidze, Stalin's friend and until his death commissar for heavy industry, was a study in the art of state funerals. A mammoth procession of troops and workers marched through a blizzard escorting the ashes of the defunct man to the Kremlin. Every accessory of an old-time czarist burial was there, in secularized form. There were a dozen orations.

* * * *

Labor.—Labor problems were clearly the most numerous and most lively in the recovering national political-economy. The peculiar quality of the sit-down strike continued to be upsetting, especially in Waukegan, Ill., where there was a bad riot. Governor Hoffman of New Jersey and representatives of the C.I.O. held a sharp newspaper debate on the problem. When a formal, public debate on the sit-down was proposed, the Governor accepted to debate the issue: "Resolved, that the C.I.O. has the right to resort to acts of violence, seizure or occupation of private property or to any other violation of the Constitution and laws of New Jersey or the federal government in order to attain its aims." The C.I.O. local leader countered with an offer to debate the issue: "Resolved, that it is the duty of the Governor of New Jersey to attack labor in anticipation of fancied future violations of property rights while shielding the Mayor of Jersey City in his wholesale assault upon the civil rights of labor and of citizens." * * * On February 23, 1,000 general chairmen of the non-operating standard railway unions decided to ask for a general increase of $.20 an hour in the wages of all employees. Just before that, the operating "Big Four" transportation brotherhoods and the switchmen's union had asked for a 20-percent raise. There are 800,000 workers in the first group of unions, and 300,000 in the latter five. In all, these increases in wages would add $360,000,00 to the annual national labor bill of the carriers. * * * Rumblings in the steel industry grew more threatening. The companies were said to be organizing expert "public relations departments," and to be encouraging the "loyal" employee movement. They were busy tabulating the very substantial wage increases that have been granted during the recent upturn in heavy industry. It has been privately hinted that they would recognize the industrial union, but attempt, like General Motors, to prevent the closed shop. The union, which under the Steel Workers Organizing Committee of the C.I.O. is planning an "international convention" for late March or April, is expected to demand: recognition, collective bargaining, $5 daily minimum wage, seniority rights, 34-hour week with four 6-hour shifts instead of the present three 8-hour shifts, and improvements in working conditions.

Mexican Developments.—Disturbances and demonstrations continued. Another incident, this time the murder of Father Pedro Maldonado, S.J., at Santa Isabel, near Chihuahua, led to a tremendous demonstration where 15,000 people from Chihuahua and vicinity paraded and all the church bells in the city were rung. The popular demand for the reopening of churches failed to meet with tangible results. According to the Federal Constitution, "Places of public worship are the property of the nation, as represented by the federal government, which shall determine which of them may continue to be devoted to their present purposes." On the other hand, the states are to determine in accordance with the "needs of each locality" the number of ministers who may officiate. In response to public petitions Governor Aleman of the state of Vera Cruz said it was up to the Ministry of the Hacienda—which incidentally has written to local authorities protesting against illegal reopenings—while the Ministry of the Gobernacion in reply to popular appeals from the states of Vera Cruz and Sonora said that reopening was up to state authorities. And when Catholics from the city of Orizaba appealed to Governor Aleman, he maintained that the question of delivering church keys to the local authorities was for federal officials to decide. It was reported, February 23, that churches in Orizaba were still open under doubled volunteer Catholic civil guards. Meanwhile the opposition of the Lawyers' Socialist Front and the Mexican Confederation of Workers was adamant. The exiled Archbishop Ruíz y Flores, commenting on President Cárdenas's amnesty decree and the possibliity of reopening churches, declared, "The Catholic Church will be pleased with any step taken for any possible restoration of peace and religious freedom, regardless of any political factions." *Ultimas Noticias de Excelsior* believes that the President's policy will be tolerant since "the religious problem is not the work of the present régime but a heritage it received." The Leftist *La Prensa* of February 20 warns Mexican workers' organizations against raising the religious issue, which has been settled by constitutional provisions.

Is the Church Losing?—Religion and Welfare Recovery, the well-known organization sponsoring collective publicity for church interests, stresses a chart which shows how the increased income of the American people is being spent. There have been progressively larger expenditures for automobiles, radios, liquor and tobacco. The theatre has profited by a substantial increase of patronage. But

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contributions to the churches, to welfare institutions, and to education have failed to keep step with the general pace. All reports indicate, as a matter of fact, a proportionate decrease, with the churches faring worst. This circumstance is imputed in part to the widespread government distribution of the increased income. Many rural districts in particular have caught up with the trend of the times in spending, but have remained traditionally indifferent to those who pass the hat. On the other hand, outright refusal to continue large donations is becoming epidemic with many wealthier persons, who argue that the state now collects so large an amount in taxes that voluntary contributions are things of the past. In reply Religion and Welfare Recovery contends that the income tax laws permit a deduction of 15 percent, and urges that this be made the actual portion of annual earnings set aside for religious and charitable institutions. Hoping to give this and other suggestions wider publicity, members of the organization have considered the advisability of a national conference of religious leaders to discuss with President Roosevelt the importance of belief in the reconstruction of American life. The organization comprises Catholics, Protestants and Jews. Several Catholic bishops are members.

Catholic Alumni. — The National Catholic Alumni Federation issued a statement on February 20, appealing to the 300,000 American Catholic college graduates, and designed to "stimulate the intelligence and conscience of American Catholic college men and other educated men of good-will who realize the dangers that face us." The dangers were listed as: "(1) the absolute state in the order of government; (2) Communism and matrialistic capitalism in the economic order; (3) perversions in the moral order. . . . In Russia, Communism; in Italy and Germany, Fascism; in Spain, a death-battle between rival politico-economic forces; in Turkey and Mexico, dictatorship in other forms. In our own country much social and economic experimentation, carried on with mingled feelings—conviction of its necessity and fear that it may get out of hand and enslave us. . . . What the means of unshackling men abroad and of avoiding shackles here? They depend on: (1) reestablishing respect for man's personality, and for his inalienable God-given right of liberty. (2) recognition that individual liberty is not normally possible without the institution of private property and its wide distribution among individual owners. (3) the abandonment of the theory upon which tyranny, economic or political, reposes, namely that man has only an economic or material end and that, in consequence, he exists only to serve the state or the economic power. . . . Shameful would it be if in such a crisis and in the face of such opposition we who are the living inheritors and who should be the chief defenders of the traditional liberties and rights of man, should remain passive, apathetic and inactive."

Dr. Keppel's Clearing-house.—Speaking last year at the Harvard Tercentenary exercises, Professor Etienne Gilson declared that the only thing society could do to fend off the totalitarian state was to revive "the medieval feeling for the universal character of truth." He proposed that an attempt be made to coordinate philosophical and scientific information in order that mankind might understand once again that truth is not just anything a man knoweth. Subsequently there has been considerable discussion of what some have termed a possible "supreme court of science." Speaking in Philadelphia on February 19, Dr. Frederick P. Keppel, president of the Carnegie Corporation of New York, suggested that the American Philosophical Society establish a clearing-house through which available scientific information could be placed at the disposal of the public. In essence this suggestion was founded on the contradiction between the accumulation of knowledge by skilled research workers and the average citizen's persistent gullibility. Men act as if nothing were known on a given subject either because they have no idea that information is available or because they do not know to whom to turn for guidance. "We need most of all a focus, a central agency, which has a reputation to lose, for such a reputation offers the best, perhaps the only, security for investments of this character," said Dr. Keppel. "I mean a reputation for public spirit, for intellectual honesty, and in this particular case for high scientific standards as well. To such a body could be safely entrusted the staff work of the enterprise, the establishment of relations between the leaders in science and the agencies of adult education." It was indicated that the American Philosophical Society had not known of the suggestion in advance, and that its members would later on consider what action, if any, could be taken.

Non-Catholic Religious Activities. — In a farewell nation-wide broadcast Dr. E. Stanley Jones, Methodist leader from India, called for a united church of all sects, each of which would retain its particular differences, to ward off the onslaughts of materialism and uphold moral ideals. John D. Rockefeller, jr., Baptist layman, was widely quoted in the daily press to the effect that "only a united Christian world can stem the rising tide of materialism, of selfishness, of shaken traditions, of crumbling moral standards, and point the way out." Mr. Rockefeller specifically endorsed Dr. Jones's plea for the formation of the united Church of Christ in this country. * * * Under the auspices of the Chicago Round Table of Jews and Christians, a radio broadcast, February 20, Brotherhood Day, called upon citizens of the nation to "Make America Safe for Differences." The speakers were Dr. Charles Clayton Morrison, editor of the *Christian Century,* Rabbi Louis L. Mann of Sinai Congregation, Chicago, and Reverend J. W. R. Maguire, C.S.V., of St. Viator College, Bourbonnais, Ill. * * * The Western Section of the World Alliance of Reformed and Presbyterian Churches held its biennial meeting in New York, February 23 and 24. During 1936, a sum of $3,217,624 was paid out in annual pension benefits to 19,863 ministers. * * * In response to this year's New Year message of William T. Manning, Bishop of the Episcopal Church in New York, an inter-faith meeting to arouse the public conscience on slum conditions was held at the Cathedral of St. John the Divine, February 28 and March 1. With the approval of Bishop Manning a slum exhibit was

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erected in the nave of the cathedral; under the supervision of city and federal housing authorities a three-room slum home was erected exactly as it was found. The exhibit also included a poster painted and contributed by Jonas Lie, president of the National Academy of Desgin.

Father Lippert.—The German press in all countries has paid tribute to the memory of Father Peter Lippert, S.J., who died in Locarno on December 16. Two of the best articles are those by Dr. Alois Wurm in *Die Seele,* and by Professor Karl Muth in *Hochland.* Extraordinarily widespread affection for a man who during life was the humblest of the humble was so evident that even Father Lippert's friends were surprised. Outwardly he had been slight, insignificant, homely; but there was a magic luminousness when he spoke, and this the radio seemed to increase. This success was, however, due almost entirely to the care with which he wrote his discourses, adjusting them to all factors in the situation with what in someone else would have to be termed exquisite artistry. With him it was only the triumph of simplicity and directness. Rhetorical effects for their own sakes he eschewed. Of his best book, "Der Mensch Job redet mit Gott," Professor Muth writes: "I know of no recent book which approaches the greatest questions—yes, the only important questions of all times and our time, too—so bravely, so passionately, so unflinchingly. One might almost speak of a promethean book, hardly matched by the writing of any theologian. It was not the last thing he wrote, but it is the utterance which in his case mattered and which fixes his spiritual portrait as well as determines the place he is to occupy among spiritual writers." As an orator and essayist he seems now plainly one of the prophets of his time. Far back in quieter days he sensed the nature of the present in which his own people (and other nations as well) now live; and in the immediate present one of his last and best achievements was writing, for *Stimmen der Zeit,* an article about the place of the weak in Divine Providence which will mean more to the future historian than all the barbarism that fills the world with noise and alarum. By the largeness of his spirit he managed to escape from limitations not merely of the "intellectual provinces," but also of the emotions. His fellow Jesuits selected him to write a description of the psychology of the Society; and yet an eminent Benedictine said that Lippert seemed a son of Saint Benedict.

Church Music. — The Pius X School of Liturgical Music gave a remarkably successful choral concert, arranged in historical order, in New York City on February 16. Mr. Olin Downes, music critic of the *Times,* wrote that "there was an embarrassment of riches in this program." Various examples of Gregorian plain-chant alternated with more complicated forms selected from the most beautiful works right through from the eleventh century to Palestrina and Victoria. "The variety of expression offered by various of the plain-chants was striking and the effect of certain cadenza-like elaborations of the melodic line was the extension of a thought in terms of musical design." Very interesting was the German Flagellants' Hymn of the plague year of 1349, for itself, and because it suggested so much of the future development in music, particularly chorale music, even Bach. Beautiful songs from the great period of the fifteenth century were sung. The development of counterpoint and harmony was illustrated. And integral with the artistic expression were the religious ideas and emotions which were the intense purpose of the music. Furthermore, as Mr. Downes remarked, "The program emphasized the great value of knowing the lesser as the greater composers of an epoch, for the great men are never wholly comprehensible without the background of their immediate predecessors and their lesser contemporaries. The concert was a crescendo of music as it progressed to masterpieces of Orlando de Lassus, Palestrina and the marvelous Victoria."

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"Peace Act of 1937."—Neither the resolutions introduced by Key Pittman of Nebraska in the Senate nor by Sam D. McReynolds of Tennessee in the House can be strictly called neutrality bills. In neither is there any provision for discriminating between attacked and aggressor. No pretense is made that the proposed measures will have the effect of equal treatment of contending forces, since the forecast embargoes would give all the advantages to the powers in control of the seas. In fact, with few exceptions the proposed measures are a victory for the congressmen who believe that "peace at any price" is the only war-time policy for the nation. Under the Pittman plan an embargo is automatically declared on arms, munitions and implements of war to all belligerents and civil war factions as soon as the President declares that a state of war or civil war exists, and loans are likewise prohibited to all belligerents and factions. The President must also designate other articles whose export would endanger American peace and which therefore cannot be shipped to the combatants in American vessels. No goods can be shipped to combatants which have not first been sold to foreigners (for cash). If the President finds it necessary he may close American ports to belligerent submarines and armed merchantmen. As soon as a state of war is proclaimed by the President, travel on belligerent ships or planes is prohibited, and American merchant ships may carry only the small arms used to maintain discipline abroad. The House resolutions are quite similar, but leave the Chief Executive wider discretion. After he has declared the state of war or civil strife to exist, a second declaration to the effect that he deems the shipment of certain articles dangerous to the peace or neutrality of the United States or the lives or property of our citizens is necessary before the above "cash and carry" plan would go into effect, and even here the President might make certain restrictions provided they apply to all belligerents. A similar proviso is made for travel on belligerent ships, for the House committee wishes to prevent unnecessary restrictions on American travel and commerce in case of a war of minor importance. The House plan also prohibits the solicitation of funds for belligerent nations or factions in a civil war.

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The Play and Screen

Having a Wonderful Time

THOUGH the characters in "Having a Wonderful Time" are not intrinsically eccentrics as they are in "You Can't Take It with You," there is a likeness between the two plays. It isn't that Arthur Kober's comedy copies the Hart-Kauffman play, for there is no similarity whatever in the plot, locale or character. It is simply that the mood of extravagance evoked is similar, and it is this extravagance of character which counts rather than the story. We revel in meeting a crowd of people who do and say preposterous things, or at least say them in a preposterous manner, and yet who remain altogether likable. The difference is that while in "You Can't Take It with You" most of the characters are Americans and are eccentric in themselves, in "Having a Wonderful Time" their apparent eccentricity rises from their racial flavor. Mr. Kober lays his play in a camp run and inhabited by Bronx Jews, "Bronx Hill-billies" as Teddy Stern calls them, and tells the story of Teddy's love for Chick Kessler, of how she gets caught in a rain-storm in Pinkie's bungalow, of how Chick misunderstands her presence, and of how all ends happily for Teddy and Chick. Now this story is of course as old as the hills, but the characters and dialogue are not. The characters are freshly observed and the dialogue delightful, whether it is the jargon of the European elders, or the polysyllabic English of the high-school bred, particularly in the love scenes between Teddy and Chick. As these two young people, Katherine Locke and Jules Garfield are altogether perfect. They give two of the finest performances of the season. Miss Locke in particular ought to go far. As the young Jewish girl she is at once preposterous and charming, but it is probable that she would be equally good in non-Jewish parts. The cast is a long one, but special mention should go to Janet Fox, Sheldon Leonard, Muriel Campbell and Hudy Block. Marc Connelly's direction and Stewart Chaney's settings are also admirable. Mr. Kober in "Having a Wonderful Time" has done more for his race than a dozen "Eternal Roads." He makes us realize that the Jews of Clifford Odets are a very small portion of their race. (At the Lyceum Theatre.)

Marching Song

"MARCHING SONG" is neither the worst nor the best of the propaganda plays the Theatre Union has produced. It is written with emotion and perhaps with sincerity, though like most of its type it is the sincerity of the fanatic rather than that of the seeker after truth. Those who like passion uncontrolled by reason will like John Howard Lawson's drama of the attempt of the workers in an abandoned factory to force the employers to take back Peter Russell, will applaud the appeals for workers' solidarity, and will abominate the employing of gangsters to break a sit-down strike. Those who demand more, balance, intellectual integrity, the deeper sense of character, suggestiveness and beauty of language, will look for these in vain. Mr. Lawson is a little fairer than most of his brothers of the Revolution; he introduces a capitalist who has neither horns nor a tail, but on the whole his play runs true to form, or at least to type, for form is not Mr. Lawson's strong point. He leaves the audience to make its own synthesis and selection. And, as with most of our proletarianists, some of the lines mingle blasphemy with something preciously near indecency.

Plays like "Marching Song" are comparatively easy to act, requiring no subtlety, mastery of suggestion nor charm of voice, and when as able a director as Anthony Brown is put in charge, things move with vitality and speed. Mr. Brown's direction and Howard Bay's settings are indeed the high points of the production. Of the actors Rex Ingram as the Negro striker gives the most effective performance, having a dignity which the white workers lack. Others who do well are Lester Lonergan, jr., Grover Burgess, Martin Wolfson and Edward Everitt Hale. (At the Nora Bayes Theatre.)

GRENVILLE VERNON.

Green Light

A HUMAN and appealing drama, as interesting as it is serious, and preserving the full flavor of Lloyd Douglas's best-selling novel. By nature the play is an intelligent discourse on material versus spiritual values. It has the dignified tone of a well-preached sermon, credibly performed and unpretentiously constructed, certainly well worthy of time and attention. The impression that it leaves is deep from its sweeping probe of the emotional well, basically concerning a young surgeon who is brought disgrace through sacrificially taking the blame for a fatal operation performed by another doctor, and who then risks his life to find a cure for an epidemic of spotted fever in the havoc-swept Bitter Root Valley of Montana. Vindication comes when the epidemic is conquered, and with it comes the flowering of a sympathetic love the fate of which appeared so doubtful in the young surgeon's darkest hours. It was well written and there is constant demonstration that much thought was put into preparation and production. The film is sound and substantial.

Spain in Flames

RED SPAIN and Red Russia combined to weld scenes of actual warfare and destruction in Spain's Civil War. The results, as expected, directly reflect the political sympathies of the sponsors, and already repercussions to its exhibition are being heard on this side. Governor George Earle, in Pennsylvania, for one, has banned its showing, pronouncing the piece as "pure communistic propaganda dressed up as a plea for democracy. . . . We Pennsylvanians are not interested in the propaganda of a government largely made up of Communists, Syndicalists and Anarchists who butcher priests." Governor Earle is non-Catholic. Discounting propaganda, the scenes of actual warfare and destruction are interesting and informative, with the Insurgents, of course, getting the worst of it, literally and figuratively, and the Italian and German volunteers likewise frequent targets of verbal attack by the two narrators who explain the action in English.

JAMES P. CUNNINGHAM.

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Communications

HUNGER MARCH ON WASHINGTON

Mount Vernon, N. Y.

TO the Editor: You invite comment on the article "Hunger March on Washington," by Joseph P. Kamp, in your issue of February 5. Rather than to comment specifically on this article I beg permission to offer a few suggestions that may be of interest.

It would appear that, in spite of the implications to be drawn from incidents such as the Workers' Alliance "hunger march," the American people, as a whole, are still unaware of their significance. The complaisant citizen, being unfamiliar with the technique employed by social revolutionaries, does not understand that "hunger marches," "sit-down strikes," mass meetings and other manifestations of social unrest are all part and parcel of a gigantic preconceived plan. Nor is the average man or woman sufficiently observant to detect the presence of the same relatively small group behind all such activities. Revolutions do not just happen. They are conceived, planned and officered by people interested in securing certain advantages for themselves at the expense of others. No matter how apparently exalted their professed motive, the underlying purpose of their plans can be summed up in one word; namely, loot.

During the last few years thoughtful people have suspected that, perhaps, this movement for a so-called "world revolution of the proletariat" is not entirely a figment of the imagination. There is evidence that, in certain quarters, people are beginning, also, to detect the presence of "the little dark-complexioned gentleman in the woodpile." They have begun to note, with considerable apprehension, that, encouraged by many in positions of high authority and financed by certain powerful interests, the "revolution" has proceeded at an ever-increasing pace, until now we witness the spectacle of a nation torn by labor conflicts, racial and religious controversies and struggle for political power.

This is exactly the state of affairs that the radical element in our midst has helped to create in order that, in the confusion, the protagonists of this nefarious plot against the State and the Church may achieve their objectives: the destruction of the capitalistic system and the establishment of a collectivist form of society, directed by an oligarchy, the members of which are hardly in sympathy, to say the least, with the ideals of liberty, justice and democracy embodied in the Constitution of the United States.

Granted that there are many defects in the political system which we call representative democracy, and that there are glaring inequalities in the operation of the system of free enterprise and private property ownership, under which we now live, we must never forget that human propensities such as greed for gold, lust for power and thirst for revenge cannot be eliminated by a mere change in an economic or political system. Only by the grace of God can the heart of man be exalted. When heretics and fanatics stalk abroad in the land and openly threaten to abolish the Church and disrupt the State, and when they may be observed in using every conceivable means to stir up envy, hate and discontent, it is time for mighty plain speaking on the part of our spiritual leaders.

"Knowledge is power," said Bacon many centuries ago. Those who must stop this madness known as Communism, or by its less odious name Socialism, ought to be interested in learning exactly what it is that they are called upon to stop. The sophistry employed by proponents of Socialism is so plausible and has such a strong appeal to the unthinking that it is frequently found difficult to locate arguments to oppose it. In F. J. C. Hearnshaw's scholarly work, "A Survey of Socialism" (New York: Macmillan. $2.00), the subject is treated from historical, analytical, economic and critical angles, and under the last-named section will be found a devastating exposure of the fallacies, defects and menace of that alien philosophy. Those who are interested in the history of the Socialist movement in the United States ince 1860 and its political significance will find authentic information in "Fool's Gold," by Fred R. Marvin (New York: Madison and Marshall. $2.00). Appendix "H" in this book is particularly valuable for its citations, under the general heading, "Socialism Would Destroy Religion." A very recent book, "The American System—Shall We Destroy It?", by S. Wells Utley (Detroit: Speaker Hines Press. $3.50) is also to be highly recommended.

J. M. Newcomb.

ON PEACE

Holyoke, Mass.

TO the Editor: Catholic thought on the question of war must be firmly grounded on articulated principles. Among other Catholic organizations concerned with this problem is Pax, originating in England and brought to this country by the *Catholic Worker*. I am a member of this organization, but I am in no way qualified to speak for the group. The following reflections, however, were aroused in me when I began to think of the reasons why I had joined the group.

And first of all we must emphasize the all-important fact that we are dealing with man in the concrete: man, who has sinned, who has been redeemed, who is struggling with sin and grace in this Incarnational world. Hence it is because of the imperfection of our intellect that we approach the problem discursively, analytically. But it is only by stooping that we shall conquer. And for clarity's sake, I shall divide the question into its natural and supernatural aspects.

A Catholic must recognize the possibility of an ethically just war when certain conditions have been complied with. He must also see that the particular conditions holding at a set period enter essentially into the determination of the morality of a particular war. And today theologians are in general agreement that the contemporary method of waging war and the contemporary means of arbitrament preclude the possibility of such a war fulfilling the required conditions for justness. In practise this means that no person, and above all no Catholic, can participate in

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offensive warfare (and in so-called defensive warfare utilizing the same tactics as the aggressor) except in violation of conscience and commission of mortal sin (when the above judgment has been personally realized). Nor may they implicate themselves in the activities of the *Tertii Gaudientes,* as Esme Howard terms those "neutral" nations sustaining the military life-stream of belligerents. Also it is our evident duty to promulgate this ruling of conscience.

And now I come to the specifically Catholic contribution to the problem, or the supernatural aspect. And here I may frame the question thus: In what consists the *Pax Domini?* And, first of all, remark the fact that now the term "peace" has immeasurable broadened and includes the problem of integration, which Alexis Carrel has at least recognized as fundamental today. And Catholicism replies that our final end and our criterion of integration is God seen and loved in the Beatific Vision, that the divinely instituted means of attaining to that end is through and in Christ, as members of His Mystic Body, the Church, wherein we find our home and our life. Therefore "the Peace of Christ in the Kingdom of Christ." And this provides us with the key-word, the *Logos,* whereby we may interpret "to men of good-will." For peace consists in right order, the correct orientation of body and soul, in their personal and social aspects, to their last end: God.

The First Commandment and the seeking of the Kingdom must be absolutely first. Consequently we at the same time see the all-pervading relativism of the things of this world, are delivered nevertheless from the tyranny of this aimless confusion, and understand Saint Paul's command to redeem the elements of time unto eternity and our own duty therein implied. In the last resort, then, it is to our duty to observe Christ's law to its least precept, leave literally nothing beyond the pale of grace, perfect our moral activity, personal and social. It is as corollaries of our mission as Christmen, that we strive for equity in the economic and political and intra-national orders. Conversely, breaches of these orders ultimately imply the declaration of war on Christ. Unless a state is founded on the desire to further the common good—that is, the virtuous and economically sound life of the citizen—it is not at peace, though there may be a cessation of military activity or even a "prosperous" condition throughout the nation, which nevertheless refuses to recognize that, though distinct, the state is subordinate to the supernatural order. And unless workers are organized functionally and activated by the common good, then class war is existent, and needs no organizers. The law is fulfilled in burdenless love.

Now how apply this to the particular question at hand? The first thing to be clarified is the relation between natural justice and the dispensation of revelation. Justice is not abrogated but rather is it perfected, for justice is founded on love, receives its only significance from creative love, and is fulfilled in love. Therefore we must admit the possibility of a just war, emphasize the impossibility of its being waged under contemporary conditions—and go beyond. Our Master orders us on: "Be ye perfect, as your Heavenly Father is also perfect." He counsels us to let our every action be modeled on His. He prays effectively that we may be one with the triune God in love, and as a result, that we be one with our fellow men. And how effect this? By living the eucharistic life of the Church, by letting Christ shine in us. And paradoxically enough, our peace is war, war with principalities and powers, with the lord of this world. We are on the offensive and our weapon is love and its power is irresistible and its end is to restore all things in Christ: And without Him we can do nothing.

What are our tactics? Our minds and our wills must become so much at one with Christ's that we love all things for God's sake, hating only evil. Christ's substantial and crucifying love in us is kenotic, self-emptying, incessantly seeking out and ministering to Christ in the guise of Everyman: "I live now not I but Christ lives in me." Understand this thing love: it is the only thing which can annihilate evil, it alone can preserve and perfect good. Now whatever of good is in man, the very fact that he exists is entirely due to God's love for him, a love which allowed itself to be crucified and brought eternal life to man from this act. The love of natural justice would by the just use of force reestablish the right order between nations, which is good as far as it goes. However charity alone can enter completely into the secret of evil and conquer it by embracing its ineffectual pain and nailing this to the cross of Calvary, on which we ascend at Mass. Only in the caritative holocaust of evil voluntarily accepted and forgiven is the world finally conquered unto Christ Jesus.

Idealistic, you say? No, nor "realistic." It is only in the *Mysterium Fidei* that we come into communion with the truth in charity wherein all being whatsoever is realized, reconciled, outstripped in the One God, to Whom be honor and glory for ever and ever.

JAMES D. COLLINS.

YOUNG PEOPLE'S BOOKS

Lambs River P. O., Jamaica, B. W. I.

TO the Editor: Miss Mary R. Walsh's article in the January 1 issue of your esteemed paper under the title, "Young People's Books," appears to me to deserve periodical insertion in THE COMMONWEAL. A single impression is not enough for the message that Miss Walsh carries.

I have learned since that it was written before the start of the now successful Book Club for Catholic Children situated in Providence, Rhode Island. Otherwise I am sure that the Pro Parvulis Book Club would have received important mention in the article.

Some of your readers, I feel sure, will be interested in the age groups and the details of this club. The editorial secretary, Miss Mary Kiely, may be addressed at 74 Beaufort Street, Providence, Rhode Island. The Easter selection for one of the three groups, a book by Blanche Jennings Thompson, illustrated by Kate Seredy, will in my opinion justify the Catholic Children's Book Club.

REV. F. X. DOWNEY, S.J.

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Books

Time of Drums

Zero Hour, by Richard Freund. New York: Oxford University Press. $2.50.

MR. FREUND begins his first paragraph, "War is near," and ends it, "It is zero hour." No one need be deceived by this somewhat excited opening into supposing that he has not written a quite sober book, and one filled with information that is very useful to have at hand as an *aide-memoire,* for he has done precisely that. Whether war comes or not, "Zero Hour" is and will remain a very handy reference source for those who like to know—when they read newspapers—what it is all about.

Mr. Freund's books and "The Price of Peace," by the late Frank H. Simonds, agree closely as to the source of the war danger to the world. Three hungry, ambitious autocracies—Germany, Italy and Japan—are the explosive elements. (In Europe the French obsession concerning Germany is the great obstacle to a European peaceful order.) These three have-not nations must somehow be given markets for their products and their *amour propre* must be salved; otherwise, war. That is Mr. Freund's thesis as it was the thesis of Simonds. It sounds reasonable—on paper. But Mr. Walter Millis, after touring Europe for several weeks, tells us on his return that there will be no war, for no one is really ready to fight or really wants to fight; and that all these difficulties will probably be ironed out without armed conflict. One year ago Orestes Ferrara said that so long as nobody was sure of his ally there would be no fighting. Meanwhile, there is a general European war raging on Spanish soil, and so far as the rest of Europe is concerned its condition can hardly be described by the word "peace."

Mr. Freund's survey of the nations and their problems is clear, lucid and balanced. Particularly interesting are the chapters on Eastern Europe and the Far East, for the average reader is much in need of background in the cases of these regions. He writes from the point of view of Great Britain, but his understanding of our own attitude toward the Far East seems sufficiently correct—and it is stated with scrupulous politeness!

As this reviewer laid the book down, there arose in his mind a question concerning our attitude not only to the Far East but to all "abroad," and it came in the phrase that titled Simonds's book, "Can America Stay at Home?" And underneath that question another stirred: If we cannot, why not accept the logic and throw our weight in now on the side of peace? Great Britain and ourselves could assure it—certainly in Europe; probably, too, in the Far East. Nor did it stop there, yet another question lifted its head: Ought we not to do so? Are we perhaps morally *fainéant?* It is not a comfortable thought even though it be quite arguable. The atmosphere thus far surrounding our neutrality proceedings has been none too bracing, or for that matter fragrant.

However all this may be, "Zero Hour" is a good and useful piece of exposition.

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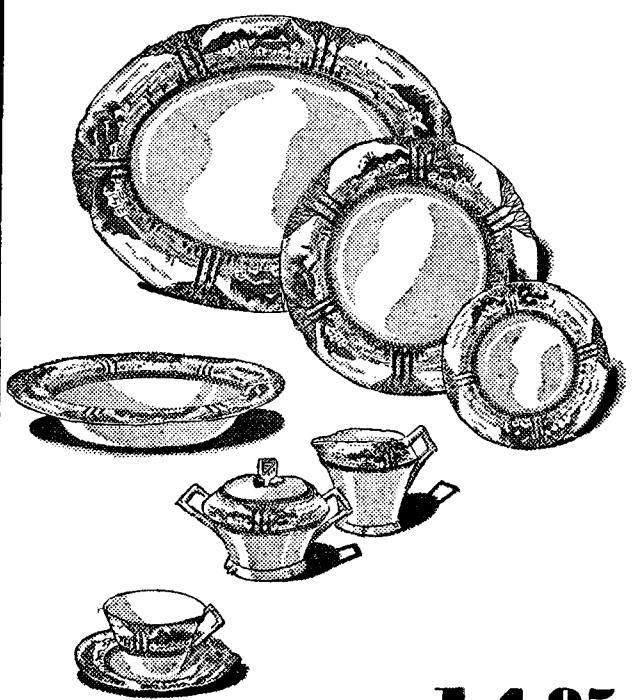

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NEXT WEEK

SOME OF THE FACTS, by Virgil Michel, pursues what is very evidently a most live and controversial topic furthered in our pages a few weeks ago by Louis J. A. Mercier's article called "Capitalism and the Facts." Father Michel has spent his whole life studying the problems of individualism, capitalism and such related matter which Professor Mercier treated: specifically, philosophy including social philosophy; and he is surely one of America's preeminent expounders of Catholic social philosophy. . . . THE SEA FOR CHRIST! by H. A. Reinhold, tells the fascinating and important story of the International Apostleship of the Sea. The work of incorporating seamen in the conscious and active organism of the Church is a unique and difficult one. An able start has been made, however, by an international group, of whom Father Reinhold, formerly of the port of Hamburg, was one of the original members. . . .. WHAT'S WRONG WITH PRISONS? by John P. McCaffrey, presents the mature findings of the chaplain of Sing Sing. The main problem is said to be plain size. "Poor food, idleness, harsh treatment," the taking away of hope by unduly severe sentences, and overcrowding are definite wrongs. But, "in my mind the big trouble with our prisons is that they are too big, and this defect completely nullifies any construction prison program." An account of how this comes about makes a most interesting article. . . . FAITH OF A PHILOSOPHER, by Leo R. Ward, is the acute and intelligent musing of an eminent philosopher who attended the meeting of the American Catholic Philosophical Association during the winter. The general topic of the meeting, which permitted plenty of range, was "Christian philosophy and the social sciences." "This of course raised the issues of whether there can be, or ever was, or must be, a Christian philosophy." The Association's meeting in a way failed to face with fruitful severity the most difficult—and appropriate—problems: "What is philosophy?" and "*Is* philosophy?"

Steeped in Darkness

Catherine de' Medici and the Lost Revolution, by Ralph Roeder. New York: Viking Press. $3.75.

"CATHERINE DE' MEDICI" is a very gloomy history of a very gloomy period of history—from Francis I through Henry III in France. It is hardly a biography; the long-reigning queen is simply recurrently mentioned. There is an impartiality toward her which is not flattering. She is deliberately obliterated in the chaotic and tired atmosphere, in the manner the author explains she was submerged in life. The most extended personal treatment she receives, wherein the author goes as far as he ever does to explain her, comes after the St. Bartholomew, and its climax is at least the stylistic climax of the book: "Death, that death which had dogged her from birth, that death which had transmuted into sterility, that death which reclaimed all her fruits, that death which she had died over and over in all her desires, that death which had become an undying habit of defeat, had slowly and inexorably made her its own."

The revolution lost in the title was lost by such a good wide margin that its relevancy might have been more carefully explained. The motives of history and forces of the times are never satisfyingly distinguished, frequently hardly described, so that the miasmal story does not seem a reflection of complexly interacting elements, but a projection of chaos rendered with fascination by an apparently sympathetic mind. Refusing to accept facile, or intelligible, systems of history, Mr. Roeder experiments in nearly all of them, permitting them all to cancel each other. Almost every person and every thing and every movement seem to be left unidentified, or else are identified several times over with quite different characters. Even geography becomes strange.

The decadent and nerveless atmosphere is not produced by the vulgar means of "scandalous" history. The author is generous in minimizing the fetid gossip of the French court, and does not suggest the sensationalism with which the period is often attacked. But Mr. Roeder doesn't hold much by the human intelligence.

"Every man who is honest with himself is an agnostic at heart." This, and the bibliography so deficient in several directions, are immediate explanations of the unusually definite and thoroughly erroneous attitude against the Jesuits, although not of the decent appraisal of Coligny. Mr. Roeder doesn't try to compensate for his radical agnosticism, which gives him credit, but he supports it with what seems to any believer in anything, some rather patently inadequate analyses and too passively accepted prejudices. The religious question was important at the time Mr. Roeder writes about, there being about seven "religious" wars in France during the stretch. To what extent were they based on dogmatic belief and rational codes of morality? To what extent were they phases of economic revolution, or political revolt? How much did they result from personal ambitions and private desires?

There is no effort to keep straight who was bidding for what freedom or what power or exploitation. The importance at times attached to dogmatic and philsophic

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tensions and to different conceptions of how one ought to live is always quickly canceled. "At the first touch of intelligence the religious problem [and apparently all other problems] would evaporate and reveal what underlay it—the blind, blundering, inexorable logic of life." The book inevitably antagonizes one who feels that "blind, blundering, inexorable" is not a full description of the "logic of life." Mr. Roeder continues to be very end of the century, and one is surprised that his widely recognized abilities don't push him beyond it.

PHILIP BURNHAM.

Without Christ

The Source of Civilization, by Gerald Heard. New York: Harper Brothers. $3.00.

THE SOURCE of civilization is the same, to Gerald Heard, as the source of life itself and of all evolutionary advance since the earth came into being; an all-embracing, impersonal creative force or urge, of which each individuality must become aware, and into which it must merge in order to find the true sanction for righteousness and shun the violence that can only bring destruction.

This book is the third of a trilogy concerned with what holds society together. The first examined and abandoned the notion that the binding force was the relic of a gregarious instinct. The second dealt similarly with formal religion. The present volume claims that man must consciously reach out into the unconscious by a deliberate technique. It claims to show that social union can only be reached through psychology, and that this must enable man to obtain that extra-consciousness of reality which has been discovered by the Indian yogi and which probably demands the establishment of a caste system to keep it functioning.

The nineteenth-century concept of evolution through force is investigated and discarded in favor of the development of successive advances from primitive unspecialized types which remained receptive, malleable and sensitive. Paleontology has long known that only the unspecialized advance, and that point is well taken here, since it necessitates a directive force and shows evolution leading up to man by a succession of steps marked by increasing awareness—a psychological development, not a physical struggle. Man does not naturally use force. Nature has so arranged things that those who give up sensitivity for brute force, awareness for speed and size, succeed quickly but at the price of life. They are great for a day but Nature turns the page and they are no more. Man has existed long and remained unspecialized because, of all forms of life, he was chosen to advance as long as he dared explore. But he does not keep the vision before him. He looses the true sanctions for justice and substitutes the sword. Like all the overspecialized, he gives up his sensitiveness for immediate power—and the sword destroys him. Today, with the history of successive civilizations destroyed by force behind him, man wants peace and justice but seems only capable of obtaining them temporarily by acts which will ultimately destroy them.

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The author answers, "No." The danger is great but he can renew himself by contact with the spirit of "life." He must do this psychologically and he must use the methods that have made the civilization of the Indus pacifist and long enduring.

The reviewer would also answer "No," but would refer man to the Spirit that controls life, that gives sanction to sanctity. The author of the book has missed the vision of Christ, not as we all miss it, partially—but completely. He reviews history and remains unaware of the most extraordinary change in mankind that history records. One can agree with much of what he affirms and still wish that he had tapped the real source of truth instead of losing himself in the mysticism of Asia.

WILLIAM M. AGAR.

A Strange Man

Grey of Fallodon; The Life and Letters of Sir Edward Grey, afterward Viscount Grey of Fallodon, by George Macaulay Trevelyan, O.M. Boston: Houghton Mifflin Company. $3.75.

SIR EDWARD GREY, whose biography is here brilliantly written by Professor Trevelyan, bore as heavy a responsibility as can come to any man. He was England's Foreign Minister from 1905 to 1916. Few men in great places have come through such ordeals with as great a degree of success, for Grey ranks today as one of England's great men.

He was a Liberal of the old school and office was forced upon him rather than sought. His conduct of foreign affairs has been criticized, mostly by those with the benefit of hindsight; certainly he failed to keep the peace of Europe. But did Grey fail in personal effort and in acumen? Those who hold that he did, belittle the factors that conditioned him. In the first place, Germany then as today was pursuing a policy not calculated to preserve peace, in the second place he was the spokesman of a democracy. He could be no more definite in his foreign commitments than the Cabinet, Parliament and finally the people would permit him to be. The weaknesses of Grey's foreign policy were not the weaknesses of the man but those of the Anglo-Saxon system of government. Two policies guided him, to keep the peace of Europe and, if in the final outcome that could not be, to see that England did not stand alone. In the last he succeeded by a narrow margin.

Office was always an irksome duty to him and he was entirely devoid of ambition, his heart was in the country. In "Fly Fishing," "Fallodon Papers" and "The Charm of Birds" Grey wrote what was in his heart; in "Twenty-five Years" of what his duty, as he saw it, put upon him. Upon the eve of war he stood in the window of the Foreign Office looking at the lamp-lighters in the Park. Turning to a friend he said, "The lamps are going out all over Europe; we shall not see them lit again in our lifetime." That was the dust of power. The second Sunday in May he called Beech Sunday. "There are a few days in the first part of May when the beech trees in young leaf give an aspect of light and tender beauty to English coun-

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try, the days are very few, the color of the leaves soon darkens, beautiful they are still but 'the glory and the dream' are gone." That was the heart of the man.

Certainly fate tested him to the utmost: he lost his wife and his hope of country life within one week and found himself chained to office. He devoted all his powers in public life for eleven years to peace and saw Armageddon. He laid down the cares of office in 1916 to return to his birds and woods only to lose the sight which enabled him to enjoy them. Yet suffering increased rather than lessened his quality. Professor Trevelyan has written excellently, catching for us something of the man, and his prose is as lucid and temperate as his subject.

BRYAN M. O'REILLY.

Is Art a Program?

Art and Society, by Herbert Read. New York: The Macmillan Company. $4.00.

THOUGH Herbert Read as editor of the *Burlington Magazine* and author of "The Anatomy of Art," "Art Now" and "Art and Industry," holds the position of one of England's best art critics, his dry books with their scholarly bibliographical accents are not easy to read. They are too much like theses.

The thesis of "Art and Society" is that the esthetic impulse is one of man's most important; that it has been repressed at many periods of history (viz., under religions, as in the Middle Ages, "at the rationalizing stage of religion"!) and particularly under the last two hundred years of finance capitalism. Yes, I anticipate your saying Mr. Read has gone Communist. For it seems almost true. He explains surrealism, like its founder André Breton, as purposely based on Marxian Socialism. Though the reader gathers that Mr. Read does not approve of Socialist realism as the right type of art for expressing the U.S.S.R., we find him on his last page plumping for "that great revolution for which many of us are working with all our forces." I don't mind the intrusion of this finally emphatic sentiment. What I mind is that said revolution shall be brought about by "the technique of modern psychology"—Freudianism. Mr. Read's firmest esthetic judgment is that we should obtain from art what Blake did—a development or stimulus of the fresh imagination of the child.

Mr. Read's cursory review of all art periods from the Old Stone Age to the present shows that this freer conception of art has always existed, but he goes too far, and shows his lack of understanding of vital religion, in thinking art in that sphere "definitely antagonistic to the life of the spirit." I am mindful that perhaps Saint Bernard did, but not because religion repressed art, rather the converse.

The extraordinary handsomeness of the book softens other criticism, but my chief one is that regarding art as product of a psychosis takes the eye off art as beauty. Such theorizing disregards the moral observation (which can be made today) that art is unhealthy precisely when it is manufactured by quite conscious psychopaths.

JAMES W. LANE.

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Whetting the Appetite

Guatemala, by Erna Fergusson. New York: Alfred A. Knopf. $3.00.

GUATEMALA, Land of the Captive Eagle, prefers to remain a tourist-untouched country, according to Miss Erna Fergusson. It is possible that her very enthusiastic account of this little-known Central American country will provoke Cook tours conductors into action. It has abundant attractions and a wide variety of climates ranging from the torridness of the coast lands to the everlasting early spring of the Continental Divide; but it boasts little in comfort for the traveler save in its largest cities. Miss Fergusson is particularly interested in the Indians, many still inheritors of the Mayan culture, although her book reveals that she has met and talked understandingly with all classes of a motley population. She delves into history but with a half-mocking air directed to some of the taller tales of the Spanish conquest. Altogether she understands the more important aspects of her subject and where she cannot penetrate deeper, as in the case of the Indian potentiality in the political and economic field, is frank to admit her limitations. The result is a travelogue which does not often come the reader's way.

Inchoate

A Southern Treasury of Life and Literature; selected by Stark Young. New York: Charles Scribner's Sons. $1.48.

STARK YOUNG, in presenting this catch-all of poetry and prose in all its many forms, disclaims any intention of proving the greatness of his individual selections. However, to even a sympathetic reader, his "Treasury" proves nothing of any moment. Southerners have written and do write; the South has been written about by native son and visitor. The facts need no demonstration. The attribute "catholic" is just: here is the excellent, the good, the indifferent, the bad rather pretentiously assembled—Washington and Jefferson rubbing shoulders with Roark Bradford and Joseph Wood Krutch; Poe, Mark Twain and O. Henry with Josephine Pinckney and William Alexander Percy; Fathers Tabb and Ryan with Conrad Aiken and William Faulkner—the great in literature or other fields alongside those notable in none. It may have an appeal; certainly the persistent will find a goodly number of nuggets.

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